

CONCISE MAHAVAMSA

History of Buddhism in Sri Lanka.



Original Authors

Mahathera Mahanama (450 AD)
Mahathera Dhammakitti (1,300 AD) and Others
English Translation by Wilhelm Geiger
Concise Version by Ruwan Rajapakse

CONCISE MAHAVAMSA
HISTORY OF BUDDHISM IN SRI LANKA

FIRST EDITION

Ruwan Rajapakse, P.E.

CONCISE MAHAVAMSA HISTORY OF BUDDHISM IN SRI LANKA

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Trustworthiness of Mahavamsa:

“We must not forget that the Mahavamsa is not a dry chronicle in the modern sense of the word, but a poem. In a poem embellishments and sometimes also exaggerations may occur. But within these limits I have the strong impression and whoever reads the Mahavamsa without prejudice will have the same---that the author at least wished to tell the truth. He is perhaps sometimes misled by his education and by his conviction, on account of his priestly mode of viewing things, but he never tells a falsehood intentionally”

Wilhelm Geiger,

“The Trustworthiness of Mahavamsa”, The Indian Historical Quarterly, Vol VI, No. 2, 1930.06.

**Presented
To
Bhikku Bodhi**

**(Translator of Majjima Nikaya
And
Samyuttha Nikaya to English)**

Author's Note:

Mahavamsa is the oldest and longest chronology in the world. It tells a story that spans nearly 2,500 years. Original Mahavamsa, translated to English by Wilhelm Geiger contains more than 1,500 pages. Unfortunately, many readers do not have time or desire to read such a treatise. Here I have made an attempt to present a concise version of Mahavamsa, where one would be able to read during the lunch hour in the office or while commuting in a train.

Guide to Mahavamsa:

- Maha Kassapa's rebuke of Ananda during first council
- Construction of Pandavapi, world's first reservoir by King Panduvas Dev (450 BC)
- Construction of Abhaya wewa (Abhaya reservoir) by Pandukabhaya (400 BC)
- King Dutugamunu's interview of Engineers for the construction of Ruwan Vali Saaya (Fourth largest structure of the ancient world)
- Emotional account of King Dutugamunu's death
- Writing of Tripitaka during Vathagamini Abhaya and construction of Abhayagiriya.
- King Wasabha - Transfer of power from Sihala to Lambakanna
- Destruction of Mahavihara by Mahasen
- King Mahasen – Greatest reservoir builder of the ancient world. (Construction of sixteen large reservoirs).
- King Vijayabahu's campaign for freedom after nearly sixty years of Chola rule.
- King Parakramabahu's expeditions to South India. (Conquest of Chola and Pandu kingdoms).
- King Parakramabahu's time period – Most prosperous time period of the Lankan history.
- Nissanka Malla inscriptions
- Arrival of Portuguese
- Seethawaka Rajasiha's murder spree of bhikkus. Complete destruction of Mahasangha.
- Wimala Dharmasuriya - Last Great King of Lanka
- Rajasiha II – Expulsion of Portuguese with the help of Dutch
- Buddhism re-established under Sri Vijaya Rajasinha (Origin of Siam Nikaya).

Finally I would like to thank my parents, sisters, uncle and brother in laws for helping me in various ways to make this project a success. Further I am thankful for Hon. Minister Vajira Abeywardhana for motivating me to write this book.

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Origin of Mahavamsa:**Timeline:**

- Original settlers who came from India under the leadership of Prince Vijaya had a tradition of their own.
- Arrival of Buddhism around 300 BC
- King Devanampiyatissa constructed Mahavihara for Thera Mahinda
- Mahavihara bhikkus kept a record of events as related to Buddhism.
- Unknown scholar monk edited the Mahavihara records and developed **Mahavamsa Atthakatha** probably around 300 AD. (Not available today).
- Deepavamsa was written by an unknown author around 400 AD using material from Mahavamsa Atthakatha. Deepavamsa still exists and was translated to English by H. Oldenberg
- Scholars were not happy with the Deepavamsa at that time due to its poor language. King Dhatusena directed Mahathera Mahanama to re-write the Deepavamsa.
- Mahathera Mahanama wrote **Mahavamsa** around 450 AD. Mahavamsa is considered to be a great literary work. Basically, Mahathera Mahanama used historical information available in Mahavamsa Atthakatha and made it to a poem.

Second Part of Mahavamsa:

- Mahathera Dhammakitti wrote the second part of Mahavamsa during 1,100 AD using the records kept by Mahavihara bhikkus. Second part of the Mahavamsa is known as “Culavamsa”.
- Mahavamsa Tika: an unknown author between 1000 AD and 1100 AD wrote Mahavamsa Tika. Tika contains information not found in Mahavamsa or Deepavamsa. Hence it is believed that the Tika author had access to Mahavamsa Atthakatha.

Books by Sinhala Language Technical Book Society:

Sinhalese:

1. Pariganaka Vidhya Shabdhakoshaya (English/Sinhala Computer Science Dictionary)
2. Pariganaka Thakshanaya Samata (Computer Science for all)
3. Antharjalaya (Internet)
4. Pariganaka Yanthraye Athulatha (Computer Hardware)
5. C++ Bashawa (C++ Language)
6. Microsoft Office 2000 (Sinhalese Language)
7. Office XP (Sinhalese Language)
8. Word 2000 (Sinhalese Language)
9. Kuda Lamunta Pariganaka Vidyawa (Computer Science For Children)

Coming Books:

1. Seven Books of Abhidharma Pitaka
2. Ancient Reservoirs of Sri Lanka (Historical, Social and Engineering Aspects)
3. Pariganaka Vidhya Vishvakoshaya (Computer Science Encyclopedia)

AUTHORS OF MAHAVAMSA

Following authors compiled Mahavamsa on different time periods based on records kept by Mahavihara bhikkus.

Mahathera Mahanama - (First author of Mahavamsa - King Vijaya to Mahasen)
(550 BC to 362 AC)

Mahathera Mahanama lived during the time of King Dhatusena. King Dutugamunu was the hero of Mahathera Mahanama.

Mahathera Dhammakitti - (Second Author of Mahavamsa) – (King Mahasen to
End of Parakramabahu I) (362 AC – 1186AC)

Mahathera Dhammakitti was a South Indian monk (Probably a Tamil) who came from Thambarattha in South India during the time of King Parakramabahu II. (Ref. Mahavamsa). According to Rajavaliya, he came from Thambalingam of South India. King Parakramabahu I, was the hero of Mahathera Dhammakitti. His first hand knowledge of South India came in handy when King Parakramabahu sent an army under General Lankapura to Pandya country and captured Madurai. Mahathera Dhammakitti described Senapathi Lankapura's battle path starting from Rameshwaram to Madurai in extreme detail.

Third Section of Mahavamsa (Author Unknown) – King Vijayabahu II to Buvanekabahu IV
(1186 AC – 1781 AC)

King Parakramabahu II is the hero of this section of Mahavamsa.

Some of the later authors of Mahavamsa:

Tibbotuvave Mahathera
Hikkaduwe Sumangala Mahathera

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1. Mahavamsa – King Vijaya to Mahasen (First part by Mahathera Mahanama)
2. Mahavamsa – King Mahasen to Parakramabahu I (Second part by Mahathera Dhammakitthi)
3. Mahavamsa – King Parakramabahu I to Parakramabahu II (Third part by an unknown author)
4. Mahavamsa – King Parakramabahu II to Sri Wikrama Rajasinha (Various authors)

Mahavamsa

History of Buddhism in

Sri Lanka

~The Visit of The Thatagatha (Buddha)~

Having paid homage to Samma Sambuddha, I will recite Mahavamsa. Our Conqueror met Sambuddha Deepankara, in older times and paid homage to him. There our conqueror resolved to become a Buddha to rid world from evil. Our conqueror paid homage to twenty-four Sambuddhas during different life times.

They are, Sambuddha Deepankara, Sambuddha Kondanna, Sambuddha Mangala, Sambuddha Sumana, Sambuddha Revatha, Sambuddha Sobitha, Sambuddha Anomadassi, Sambuddha Paduma, Sambuddha Narada, Sambuddha Padumattara, Sambuddha Sumedha, Sambuddha Sujatha, Sambuddha Piyadassi, Sambuddha Atthadasi, Sambuddha Dhammadassi, Sambuddha Siddhattha, Sambuddha Tissa, Sambuddha Phussa, Sambuddha Vipassi, Sambuddha Sikhi, Sambuddha Vessabhu, Sambuddha Kakusanda, Sambuddha Konagama, Sambuddha Kassapa.

Then our Conqueror fulfilled ten Parami Dharmas and reached enlightenment.

The great sage attained Buddhahood on the full moon day of the month of Vesakha under a Bodhi tree.

After attaining Buddhahood, our conqueror went to Varanasi to explain Dharma to sixty hearers.

Explaining Dharma to Jatilas:

From Varanasi, conqueror went to the township of Uruvela and explained Dharma to Jatilas led by Kassapa.

~Visit to Mahiyangana~

Nine months after attaining Buddhahood, our Conqueror visited Lanka.

There was a great meeting of Yakkas (devils) in the town of Mahiyangana, where Mahiyangana Thupa was built later times. Buddha arrived and struck terror to the hearts of Yakkas by rain, storm and darkness. Buddha preached them, that he would release them from fear.

(Author's Note: Mahiyangana is the very first town of Lanka to be mentioned in Mahavamsa).

God Sumana's Request:

God Sumana of Samanthakuta (Sri Pada Mountain) requested a personal item from Buddha to worship. Then our Conqueror passed his hand over his head and gave God Sumana handful of hair. God Sumana built a seven cubit high Chetiya (10 feet) in Mahiyangana and placed the hair inside the Chetiya.

History of Mahiyangana Thupa:

When Sambuddha died, a Thera (Buddhist monk) named Sarabu, a disciple of Sariputta brought the collarbone of the conqueror to Lanka and placed it inside the Mahiyangana Thupa.

The height of the Thupa was increased to 30 cubits (45 feet) by son of King Devanampiya Tissa's brother. Later King Dutugamunu raised the height of the Chetiya to eighty cubits. (120 feet).

This is the history of Mahiyangana Chetiya.

(Author's Note: As per Mahavamsa, Mahiyangana Chetiya is the oldest Chetiya in Sri Lanka. God Sumana is today known as "Sumana Saman Devi". God Sumana is not a Hindu god. He could probably been a deity of pre Buddhist Lanka. Buddha's visits to Lanka are noted only in Mahavamsa. These visits are not mentioned in Tripitaka).

~Conqueror's Second Visit (Nagadeepa)~

During fifth year after attaining Buddhahood, two Nagas in Lanka, Chulodhara and Mahodhara were about to go to war for a throne in Nagadeepa. At this time, a god named Samiddhasumana brought Thathagatha (Buddha) to Nagadeepa. Seeing Buddha, nagas stopped the war and paid homage to the Buddha.

~Conqueror's Third Visit (Kelaniya)~

Maniakkika, Naga King of Kelaniya invited Buddha to Kelaniya on the eighth year after attaining Buddhahood. Buddha accepted Maniakkika's invitation and visited Kelaniya. There he preached Dharma to Nagas.

Visit to Samanthakuta:

From Kelaniya, Buddha visited Samanthakuta and placed his foot imprint over there. From Samanthakuta, Buddha visited the place where Dighavapi Chetiya was built later times. From Dighavapi, Buddha visited Mahaveghanarama in Anuradhapura. Buddha meditated at the place where sacred Bodhi tree was planted during later times. From there Buddha visited the place where Mahathupa (Ruwanvali Saaya) was built during later times. Then he visited the place where Thuparama and Sela Chetiya were built during later times.

(Author's Note: According to Mahavamsa Lord Buddha visited following places – Mahiyangana, Nagadeepa, Kelaniya, Samanthakuta, Dighavapi, Mahaveghanarama, Ruwanvali Saaya, Thuparama, Sela Chetiya).

(Later tradition added following places to the list – Mutiyangana, Tissamaharama, Mirisavati, Jethavana, Abayagiri and Kirivehera. Later tradition removed Mahaveghanarama from the list and added Divaguha to make it sixteen. Mahavamsa says, Buddha stayed a night at the foot of Samanthakuta and according to the tradition, Divaguha is the place where he stayed. Divaguha is not yet identified positively. These sixteen places are known as **Solosmasthana** and considered to be visited by Lord Buddha).

There is a famous Pali poem indicating these sixteen holy places of Sri Lanka –

Mahiyanganam Nagadeepam Kalyanam Padalanchanam
 Divaguham Dighavapi Cetiya Mutiyanganam
 Tissa Maha Viharancha Bodhim Marichavattiyam
 Suwarnamali Maha Cetiya Thuparama Bhayagirim
 Jetavanam Sela Cetiya Tatha Kacharagamakam
 Ethe Solosmasthani Aham Vandami Sabbada (I worship these sixteen holy places).

~The Race of Mahasammatha~

There was a King named Mahasammatha at the beginning of this age. After Mahasammatha, many thousands of Kings reigned. Then King Okkaka, originated from this Mahasammatha dynasty. After Okkaka, Okkakamuka reigned. Then Nipuna, Chandramuka.....and finally Suddhodhana reigned. Prince Siddhartha was born to Suddhodhana and Maya.

(Author's Note: Later, Sinhalese Kings claimed that they also are descendants of the Mahasammatha dynasty. See inscriptions of King Nissanka Malla, Mahinda IV and Parakramabahu).

~First Dhamma Sangayana~ **(First Council)**

Conqueror lived eighty-four years, fulfilled all his duties and left this world in Kusinara. Light of the world was extinguished.

Subaddha's Evil Comments:

After the death of Buddha, due to Subaddha's evil comments, five hundred monks gathered to establish the truth.

(Author's Note: Mahavamsa does not say what these evil comments are. According to Chulavagga in Vinaya pitaka, Subaddha has told "Friends...since Buddha is dead there is no one to tell us what to do and what not to do. Hence we can do whatever we want".

Place to Hold the First Council:

King Ajasatthu provided a place to hold the first council.

Mahakassapa's Advise to Ananda:

At this time, Ananda still had not attain Arahathhood. Mahakassapa said to Ananda, that the council would gather tomorrow, therefore strive hard and reach Arahathhood. Next day five hundred bhikkus met together and left a seat for Ananda. When Ananda finally came to the meeting hall, he flew through air to the seat.

Thera Upali for Vinaya Pitaka and Thera Ananda for Rest of Dhamma:

The gathering of the bhikkus selected Upali Thera to explain the Vinaya pitaka (code of discipline) and Thera Ananda for rest of the Dharma. Mahakassapa questioned Thera Upali on Vinaya pitaka. Thera Upali explained the Vinaya Pitaka as he heard from Buddha.

After establishing the Vinaya pitaka, Mahakassapa questioned Ananda thera on sutta pitaka. All the theras repeated Dharma, in turn after Ananda. It took seven months to compile the complete Dharma.

Since the canon was established by the theras, it was known as Theravadha.

(Author's Note: Mahathera Mahanama, the author of the first section of Mahavamsa, goes through the first Sangayana briskly. Detailed account of the first Sangayana is given in Chulavagga in Vinaya pitaka. Chulavagga account is considered to be the oldest version of the first council).

Chulavagga (Vinaya Pitaka) Account of First Council: (Ref: Vinaya Pitakam – I.B Horner)

(Author's Note: Horner translation was edited for brevity).

After the death of Buddha, Subaddha told the rest of the monks “Do not grieve....We are well rid of the great recluse. We were worried when he said, this is allowable to you and this is not allowable to you. But now since he is no more, we will be able to do as we like”.

After hearing Subaddha's comments, venerable Kassapa addressed the monks

“Lets chant Dhamma and Discipline (Vinaya) before what is not Dhamma shines and Dhamma withheld. Before what is not discipline shines and discipline withheld.”

Ananda was Selected Though He Still was a Learner:

Then Mahakassapa selected five hundred elder monks, less one. Then the monks told venerable Kassapa: “Honored sir, This Ananda, although still a learner, could not be one to follow the wrong course through desire. He has mastered much Dhamma and discipline under the master. Well, now honored sir, lets the elder select the venerable Ananda as well”. Then venerable Kassapa selected venerable Ananda as well.

Then it occurred to the monks, “Where shall we chant Dhamma and discipline?”. Then it occurred to the monks that at Rajagaha lodging and alms (food) are abundant. Thus, they selected Rajagaha for the chanting.

Then venerable Kassapa told the order of monks

“Your reverences...Let the order listen to me. If it seems right to the order, the order may agree upon these five hundred monks to chant Dhamma and discipline, while they are spending rains at Rajagaha”.

The order of monks agreed and five hundred monks went to Rajagaha. Then it occurred to the monks who were elders “Let us make repairs to the broken parts of the building during the first month”. Then the monks, who were elders made repairs to the building. (Mahavamsa says King Ajasatthu built a hall by the side of the Vebraha rock).

Ananda Becomes an Arahath:

The venerable Ananda, thinking “Tomorrow is the assembly. Now it is not suitable for me to go to the assembly as a learner”. Ananda spent most of the night in meditation. Before the night was spent, Ananda became an Arahath. Next day venerable Ananda went to the assembly as a perfected one.

(As per Mahavamsa, Mahakassapa asked Ananda to attain Arahathship prior to the meeting. Further Mahavamsa says, Ananda got to his seat by moving above ground so that other monks knew that he had become an arahath. These events do not appear in Chulavagga in Vinaya pitaka).

First Sangayana:

Then venerable Kassapa informed the order that he would question Thera Upali on discipline.

Then Mahakassapa questioned venerable Upali “Where was the first offense involving defeat laid down?” (Parajika Dharma)

“At Vesali, honored sir”

“Regarding whom”

“Regarding Sudinna”

“On what subject”

“On sexual intercourse”

Then Mahakassapa questioned as to what was further laid down, as to its origin, what was an offense and what was not an offense.

Then Mahakassapa questioned Thera Upali on other offenses involving defeat. (Taking what is not given, taking life etc).

Then Mahakassapa informed the order “If it seems right to the order, I could question Ananda about Dhamma”.

“Where, Reverend Ananda, was the Brahmajala spoken?”

“Honored Sir, Between Rajagaha and Nalanda in the royal rest house at Ambalatthika”

“with whom?”

“Suppiya the wonderer and Brahmadhattha the Brahmin youth”

(Brahmajala is the first sutta in Digha nikaya)

Then the venerable Kassapa questioned venerable Ananda as to the origin of Brahmajala and he questioned Ananda as to the individual.

Then the venerable Kassapa questioned venerable Ananda as to the origin of Sumannapala and he questioned Ananda as to the individual. In this same way, Mahakassapa questioned Ananda about the five nikayas.

Confusion for Ananda's Comment "Lesser and Minor Rules Can be Abolished":

Then the venerable Ananda spoke thus to the elders:

The lord spoke thus to me at the time of his attaining Nibbana. "If the order, Ananda,, after my death is willing, lesser and minor rules of training may be abolished"

"But did you reverend Ananda, ask the Lord, saying: but which Lord are the lesser and minor rules of training?"

"Honored sirs, I did not ask the Lord saying "which Lord are the lesser and minor rules of training"

Then some elders spoke thus: "Except the rules for the four offenses involving defeat, rest are lesser and minor rules of training"

Some elders said "Except the rules for the four offenses involving defeat, plus thirteen offenses entailing a formal meeting of the order, the rest are lesser and minor rules of training"

Then various elders gave their interpretation of lesser and minor rules of training.

Then Mahakassapa said thus: "Let the order listen to me. If we were to abolish lesser and minor rules of training, there would be some who say "While the teacher was among them, they trained themselves in the rules of training. Now the teacher has attained Nibbana, they do not train themselves in the rules of training. If it seems right to the order, order should not lay down what has not laid down, nor should it abolish what has been laid down. It should proceed in conformity with and according to the rules of training that have been laid down. If this is acceptable to the order, they should be silent. If it is not pleasing, order should speak".

"The order is silent, therefore it is pleasing to the order".

Elders Tell Ananda to Accept Responsibility for Not Asking Lord of Lesser and Minor Rules:

Then the monks who were elders spoke thus to venerable Ananda:

"It is an offense of you, in that you did not ask the Lord saying, "But, which Lord are the lesser and minor rules of training. Confess that offense of wrongdoing"

Then Ananda spoke thus: "Honored sirs, Out of un-mindfulness, I did not ask the Lord saying, But, which Lord are the lesser and minor rules of training. I do not see that as an offense of wrongdoing, yet out of reverend for the venerable ones, I confess that as an offense of wrongdoing".

Elders Tell Ananda to Accept Responsibility for Stepping on Lord's Cloths:

“This too is an offense of you, venerable Ananda, You sewed Lord’s cloth for rains after having stepped on it. Confess that offense of wrongdoing”

“Honored sirs, Not out of disrespect I sewed Lord’s cloths for rains after having stepped on it. I do not see that as an offense of wrongdoing, yet out of reverend for the venerable ones, I confess that as an offense of wrongdoing”.

Elders Tell Ananda to Accept Responsibility for Letting Weeping Women Honor Lord’s Body First:

“This too is an offense of you, venerable Ananda, In that you had the Lord’s body honored by weeping women. Lord’s body was defiled by tears. Confess that offense of wrongdoing”

“Honored sirs, Do not let these be here at a wrong time, had the Lord’s body honored first of all by women. I do not see that as an offense of wrongdoing, yet out of reverend for the venerable ones, I confess that as an offense of wrongdoing”.

Elders Tell Ananda to Accept Responsibility for Not Asking Lord to Live Longer:

“This too is an offense of you, venerable Ananda, In that hint was given, a palpable sign was being made, and did not ask the Lord saying “Let the Lord remain a full lifespan for the welfare of many, for the happiness of many, out of compassion for the world”

“Honored sirs, Because my mind was obsessed with Mara, (Prince of Death) I did not ask the Lord saying “Let the Lord remain a full lifespan for the welfare of many, for the happiness of many, out of compassion for the world. I do not see that as an offense of wrongdoing, yet out of reverend for the venerable ones, I confess that as an offense of wrongdoing”.

Elders Tell Ananda to Accept Responsibility for Campaigning to Admit Women to the Order:

“This too is an offense of you, venerable Ananda, In that you made an effort to accept women to the order of sangha in the dhamma and discipline proclaimed by the truth finder. Confess that as an offense of wrongdoing”

“Honored sirs, I made an effort to accept women into the order of sangha in dhamma and discipline proclaimed by the truth finder thinking “Gotami Prajapathi the Great is the Lord’s aunt, foster mother, giver of milk, when the Lord’s mother passed away, she suckled him. I do not see that as an offense of wrongdoing, yet out of reverend for the venerable ones, I confess that as an offense of wrongdoing”.

Venerable Purana Does Not accept the First Sangayana:

The monks who were elders spoke thus to the venerable Purana: “Reverend Purana...Dhamma and discipline have been chanted by monks who are elders. Submit yourself to this chanting”

Then venerable Purana answered thus: “Your reverences, Dhamma and discipline was well chanted by elders. But I received and heard Dhamma in the presence of Lord. In that same way I will bear it in my mind”

End of Chulavagga account of the first council

~Second Council~

(Back To Mahavamsa)

One hundred years after the Parinibbana of Samma Sambuddhassa, during the reign of King Kalashoka, bhikkus of Vajjis considered ten points to be legal. These ten points included carrying salt in a horn and taking a mid day meal.

To straighten out the ten points raised by Vajjis, the second council was held by thousands of bhikkus under the leadership of Revatha Mahathera in Vesali. During this council, ten points of Vajjis were rejected.

~Third Council~

After the second council, heretical bhikkus founded the school, Mahasamgika. From this arose Gokulika, Ekavyaharika, and various other sects.

King Asoka's Conversion to Buddhism:

As King was standing near the window, he saw twelve year old samanera Nigrodha, walking in the road. The King was very impressed with the calm and quiet composure of the samanera and sent men to bring the Samanera to the palace.

When Samanera Nigrodha came to the palace, King requested the samanera to sit in a fitting place. Samanera Nigrodha seeing no any other monks, sat on King's throne. At this time Samanera Nigrodha preached Appamadavagga.

After listening to Samanera Nigrodha, King became an adherent of the conqueror.

King's Son and Daughter Become Bhikkus:

King's son, Mahinda and daughter, Samghamittha was ordained by Moggaliputtha Tissa Mahathera and Dhammapala Theri respectively.

Refusal To Hold Upostha Festival:

During this time some bhikkus refused to hold the Upostha festival claiming that there were heretics among bhikkus. King sent a minister to solve the problem that was boiling among bhikkus. The minister told the bhikkus to hold the Upostha festival, but they refused. The minister cut the heads of some monks and forced them to hold the Upostha festival.

King was deeply disturbed by this incident and asked Moggali Puttha Tissa Mahathera whether he was responsible for the crime. Mahathera answered that, since there was no intention in the part of King, he is not responsible for the act of the minister.

After this incident, thousands of bhikkus got together under the leadership of Moggali Puttha Tissa Mahathera and held the third council in Pataliputta. During the third council, Kathavatthu pakarana (Seventh book of the Abhidhamma pitaka – Edited by A.C Taylor, Pali Text Society) was established.

~Princess of Vanga~

Long time ago, India consisted of many countries. Vanga was one of the countries of India at that time. The King of Vanga had a very beautiful daughter. Fortunetellers predicted that this pretty Princess would be kidnapped by a lion. One day, when the Princess was traveling to Magadha country (The country where Lord Buddha lived), a lion attacked the caravan near Lala country and kidnapped the Princess. The lion took the Princess to the cave where he lived and blocked the entrance to the cave with a huge rock.

All efforts to find the Princess failed. Years later, the Princess had twins, a son and a daughter. The son had hands that looked like a lion. The son was named “*Sinhabahu*”. (Sinha= Lion, Bahu= Hands) and the daughter was named “*Sinhasivali*”.

~King Sinhabahu~

One day, Sinhabahu asked his mother why they are locked inside the cave and why their father will not let them leave. The mother told what happened to her and Sinhabahu was determined to break open the cave entrance. One day when the lion was not in the cave, Sinhabahu pushed the stone and fled with his mother and sister. When the lion came back to the cave, he saw that whole family had fled and he went looking for them. When the lion came to the village, people were fearful of the lion and tried to chase him away. Lion in return attacked people and created panic in the village. After hearing the commotion created by the lion, the King of the Lala country asked Sinhabahu to stop the lion. Sinhabahu went to meet the lion and during the encounter Sinhabahu shot the lion with his arrow and killed the lion. The King of the Lala country, built a city for Sinhabahu, named it “*Sinhapura*”, and made Sinhabahu King of the city. Years later, Sinhabahu had a son named “*Vijaya*” who had many violent and mischievous friends. People complained to King Sinhabahu of the deeds of Vijaya. King Sinhabahu decided to banish Prince Vijaya and his friends from Sinhapura. Prince Vijaya and his 700 friends were given a ship and asked to leave. After sailing many miles, they landed in “*Lanka*” on the same day the Lord Buddha attained Nibbana. The beach that Prince Vijaya landed is known as “*Thambapanni*” because when they touched the beach, their hands became bronze color.

~King Vijaya~ **(First King of Lanka)** **(550 BC – 512 BC)**

When Prince Vijaya and men were in the beach, they saw a dog. One of Vijaya’s friends followed the dog thinking that the dog is from a nearby village. The dog led the man to a *yakkini* (female devil) named *Kuveni*. The man saw Kuveni spinning clothes under a tree. When Kuveni saw the man, she came to eat the man. Since Kuveni was not able to eat the man, she threw the man in a nearby pond.

King Vijaya sent another man looking for the first man. Same fate happened to the second man as well. Similarly, all seven hundred men were thrown into the pond by *Kuveni*. When none of his friends returned, Prince Vijaya himself decided to look for his friends. When Prince Vijaya came near

the pond, he saw that there were no footmarks coming out of the pond. Then he saw Kuveni, spinning clothes under a tree. Prince Vijaya said to himself, that this woman is definitely not human. This woman has to be a yakkini (devil). Prince Vijaya asked Kuveni whether she saw his friends. Kuveni answered that she had not seen any men. Prince Vijaya drew his bow and came near yakkini Kuveni.

Next, Prince Vijaya, held yakkini's hair tightly and said "*Give me back my men*". Due to the bravery of King Vijaya, Kuveni's power was broken and she promised to bring back Prince Vijaya's friends. Then she did as promised and Prince Vijaya was reunited with his friends.

Prince Vijaya and yakkini Kuveni became friends and later they got married. They had a son and a daughter. Years later Prince Vijaya was able to subdue all the yakkas in the country with the help of Kuveni.

Even though, Kuveni did not do any evil deeds, Prince Vijaya's friends never forget what Kuveni did to them and they were ever fearful of Kuveni. They thought that non-human Kuveni could not be trusted. Due to this reason, Prince Vijaya was forced to ask Kuveni to leave. Kuveni left with her two children to Malaya country. (Central mountain part of Sri Lanka). Kuveni's children gave rise to the *Vedda community* in Lanka.

After chasing away Kuveni, Prince Vijaya brought a Princess from Pandu country in India, married her, and became the first King of Lanka. He made "*Thambapanni*" the capital city of Lanka and reigned for 38 years.

One minister named Anuradha built Anuradhagama.

(Author's Note: Anuradhagama later became Anuradhapura, which was the capital city of the country for 1,200 years mentioned here in Mahavamsa for the first time).

Minister Anuradha built a reservoir in Anuradhagama.

(Author's Note: Mahavamsa mentions construction of a reservoir for the first time. The reservoir built by minister Anuradha has not been positively identified.)

Ministers Uruwela, Vijitha and Upatissa built villages and named them after their names. (Upatissa Gama later became Panduwas Nuwara).

King Vijaya gave up his early playful life, became a responsible King, and ruled the country justly. King Vijaya did not have any sons and was very concerned of the kingdom after him. He sent a messenger to "Sinhapura" to ask his brother Sumitta to accept the kingdom of Lanka after him. Sumitta refused since he was also old and sent his son Prince "*Panduvassdev*" to accept the kingdom of Lanka after King Vijaya.

King Panduvassdev

(Second King of Lanka – Nephew of King Vijaya):
(Queen – Baddhakachchana) – (512 BC – 474 BC)

Prince Panduvassdev arrived Lanka and accepted the throne of Lanka after King Vijaya. While this was happening, another development was occurring in Shakya country. (The country of Lord Buddha). Fortunetellers told Shakya people that Shakya country and the people will be completely destroyed by King Vidudhaba (son of King Pasenadi Kosala). Hearing this, Prince "Sakka Pandu" left

Shakya country and built a city away from Shakya country. King Sakka Pandu had an extremely beautiful daughter named “*Baddhakachchana*”. Seven Kings sent gifts requesting to marry Princess *Baddhakachchana*. Fearing a major war between competing Kings, Sakka Pandu made a ship and sent Princess *Baddhakachchana* with many of her attendants in the sea. King Sakka Pandu said to all competing Kings to look where the ship would land. The King of the land, where the ship lands will be able to marry her. The ship came to Lanka and King Panduvasdev accepted Princess *Baddhakachchana* as his Queen.

Panda Wewa (Panda Reservoir): (Not mentioned in Mahavamsa):

Mankind’s First Reservoir:

King Panduvasdev constructed Panda Wewa, in 450 B.C., in Sri Lanka, considered to be the worlds’ first reservoir. Panda wewa is located in the North Western province of Sri Lanka near Hettipola, sixteen miles from Chilaw. Fourteenth century book named “*Pradhana Nuwarawal*” (Major Cities) states that Panduwas Nuwara and Panda Wewa were built by King Panduwas Dev. The city was well fortified by a forty feet thick wall and a ten feet deep canal.

Note on Panda Wewa:

“Panda Wewa may be the first great reservoir ever constructed, if we omit from consideration the great lakes of Egypt, since they were merely immense natural hollows into which water was turned”

(Ref: *H. Parker, Ancient Ceylon*).

The Panda Wewa reservoir was formed by constructing a dam across Kolamunu Oya. The bund is 24 feet high and spans one and half miles. The ancient designer of this reservoir was able to reduce significant amount of earthwork by changing the direction of the embankment in a creative manner. Further he used 250 feet wide existing rock for the spillway. Full embankment of Panda Wewa is 8,400 feet long and 22 feet high. It has a slope of 2.5 feet horizontal to 1 ft vertical. Top of the embankment has a width of 8 ft. A layer of stones was placed on the inside slope of the reservoir to protect the slope from erosion due to wave action. When the reservoir is filled to its full capacity, it is capable of holding 416 million cu. ft of water and covers an area of 1,360 acres.

Note on Panda Wewa Design: (Ref. *H. Parker*)

“Although the size of this reservoir was surpassed by other pre-Christian ones and left far behind by many post Christian ones, we can not failed to be astonished at the boldness and originality of the early Engineer who ventured to construct such an earthen bank across a valley down which floods of considerable volume passed in the rainy seasons. Owing to the heavy rainfall of the gathering ground, which averages about 85 inches per annum, the maximum flood may amount to 14,000 cu. ft per second.

Every Engineer will recognize that to get rid of this volume of water in safety would be a serious problem. The old designer of the works must have been a highly intelligent man to overcome it so successfully.

Besides this he made every effort to reduce the quantity of earthwork to a minimum. To effect this the line of the embankment was twisted in order to avoid low ground, in a manner never found in later works of larger size".

(Ref: H. Parker, *Ancient Ceylon*)

Note on Early Irrigation Works in Lanka and India:

"The nature of the flat plains around the sites of the primitive capitals of Southern India could never have encouraged the construction of reservoirs with high embankments, which in fact are still non-existent on them. All that could be attempted there in very early times in the way of making reservoirs would be the formation of shallow village tanks, with embankments from six to twelve feet high, for retaining a supply of rain water for bathing purposes and for irrigation.

It was only in the districts surrounding the early capitals of Ceylon that necessary conditions existed promoting the construction of larger works of this character – a series of shallow valleys down which flowed seasonal streams of moderate times, and heavy rainfall lasting for only a short period of each monsoon. It may be assumed, therefore that the formation of all reservoirs of a class with embankments much higher than those of simple village tanks was originally due to the constructive genius of the Sinhalese themselves".

(Ref: H. Parker, *Ancient Ceylon*)

Original Panda Wewa Design Still Being Used:

Most modern reservoirs of the world today do not deviate much from the ancient design of Panda Wewa. Main components, such as embankment to hold water, sluice to obtain water and a spillway to get rid of flood water had not changed conceptually from Panda Wewa to most modern reservoirs in the twenty-first century.

King Abhaya – (Third King of Sri Lanka) - *Son of King Panduvasdev:* **(474 BC – 454 BC)**

King Panduvasdev had ten sons and one special daughter named "*Chitra*". Oldest of the sons was Prince Abhaya. Chitra was the youngest and was extremely beautiful. Every man who saw her became maddened by her mere sight. Hence she was called "*Unmada Chitra*". When she was born, fortunetellers predicted that her future son would kill all her brothers and unite the whole country.

Story of Unmada Chitra and Tower (Ektam Geya): After the death of King Panduvasdev, oldest son Abhaya was consecrated as the King. Since fortunetellers predicted that *Unmada Chitra*'s future son would unite the country by killing her brothers, King Abhaya decided to imprison her in a tower where no man can go. This tower was known as "*Ektam Geya*" and was guarded by hundred soldiers day and night. One day when Unmada Chitra looked outside the window of the Ektam geya, she happened to see "*Deega Gamini*". They fell in love immediately. Deega Gamini built a secret ladder, climbed the Ektam geya at night, and met Unmada Chitra. They used to meet this way every night. Months later Unmada Chitra was pregnant and her brothers were very upset. Unmada Chitra's brothers decided that if Unmada Chitra's baby happened to be a son they would kill him. If the baby

happened to be a daughter they would let her live. Unmada Chitra finally gave birth to a son and named him “Pandukabhaya”. Then she and her attendants found a female baby, born the same day from a nearby village and switched the two babies. Baby Pandukabhaya was removed from the Ektam geya and was given to an attendant. She took the baby boy to a nearby village. When Unmada Chitra’s brothers heard that she had given birth to a daughter, they were pleased.

Seven years later, Unmada Chitra’s brothers found out what Unmada Chitra did and that her son is living in a village named Dvaramandalaka. They sent soldiers to find the seven year old boy and kill him. When soldiers came, seven year old Pandukabhaya, hid inside a hollow tree. Soldiers killed all other boys and went away thinking Pandukabhaya is dead.

Then, when Prince Pandukabhaya was sixteen years old, his uncles again found out that he was not killed first time and sent soldiers to kill him. Prince Pandukabhaya escaped the soldiers for the second time. When Pandukabhaya was twenty years old, he developed an army on his own. When his uncles found out about Prince Pandukabhaya and his army, they came to attack him. Many battles took place between Prince Pandukabhaya and his uncles. Finally, Prince Pandukabhaya was able to subdue all his uncles and become the King of the whole country.

King Abhaya was given a high post in the Pandukabhaya government.

~King Pandukabhaya~

(437 BC – 367 BC)

Son of Unmadha Chitra

(Queen – Suwannapali) - Capital changed to Anuradhapura

King deepened a pond in Anuradhapura, filled it with water, and took water from this pond for his consecration festival. Hence this deepened pond was called Jayavapi.

(Author’s Note: Mahavamsa states that a pond was deepened and filled with water. How it was done is not stated. It can be deduced that the pond was filled with water using a canal. Jayavapi is suspected to be Bulan Kulam in Anuradhapura).

King Pandukabhaya built a great city where Anuradha Gama was located, named it “Anuradhapura”, and made it the capital city of Lanka. He built many villages, castles, sewer systems, hospitals and cemeteries.

King Pandukabhaya built Abhaya Vapi (today known as Abhaya Wewa in Anuradhapura), a common cemetery, a place for executions, a place of worship and a house for sacrifice.

King built a hermitage for Nigantha ascetics near Gaminivapi. (Here Mahavamsa accidentally mentions another reservoir - Gaminivapi, identified as Karambawa reservoir in Anuradhapura. Did Deega Gamini build Gaminivapi?).

Abhaya Wewa: (400 BC) - (Author’s Note)

Only Panda Wewa is older than King Pandukabhaya’s Abhaya Wewa. Pandukabhaya was the grand son of King Panduvasdev.

Abhaya Wewa was much smaller than Panda Wewa. (Abhaya Wewa is only 330 acres compared to Panda Wewa, which is 1,360 acres). The reason for the smaller size of the reservoir could be attributed to the fact that Abhaya Wewa was built inside the capital city of Anuradhapura.

Main purpose of Abhaya Wewa was to provide water for the city population for drinking and bathing. The embankment of Abhaya Wewa is 5,910 feet long and 22 feet high. The slope of the embankment was found to be three horizontals to one vertical. Top of the embankment has a width of six to eight feet. Slope of Abhaya Wewa was flatter than that of Panda Wewa. It could be due to the fact that later designers decided to build the embankment stronger. Reservoirs, which were built after Abhaya Wewa, had much flatter embankments, and in some cases exceeded four horizontals to one vertical.

Author's Note: Abhaya Reservoir (Ref: *Seeing Ceylon*, R.L Brohier)

"Basawakkulam (Abhaya reservoir) lying in a shallow valley with its waters held up by an earth bund whose concave side faces up-stream claims pride of place as the oldest of the three Anuradhapura city reservoirs. (Nuwara Wewa, Tissa Wewa and Abhaya Wewa). Abhaya reservoir was built after Pandukabhaya, an intelligent young King assumed rule over the kingdom. There is nothing in the structure to indicate its antiquity, but if evidence be needed of the remarkable achievement of that early unnamed hydraulic engineer who designed it, there is proof that this structure remains **unbreached** even after the thrilling history of Anuradhapura, with its unique records of conquests, dynastic ambitions, regal triumphs and tragedies, had ended on the crest of a mighty wave of invasion 1200 years after the city was founded".

Author's Note: (Components of a Reservoir):

Ancient reservoirs in Sri Lanka (Wewa) have following major components.

1. Bund or embankment to hold water. (Bund is known as "Waw Kandiya" in Sinhalese).
2. Sluice to obtain water from the reservoir. (Sluice is known as "Sorowwa" in Sinhalese).
3. Spill to remove water during major flood events. (Spill is known as "Pitawana" in Sinhalese).

Bund: (Built using soil)

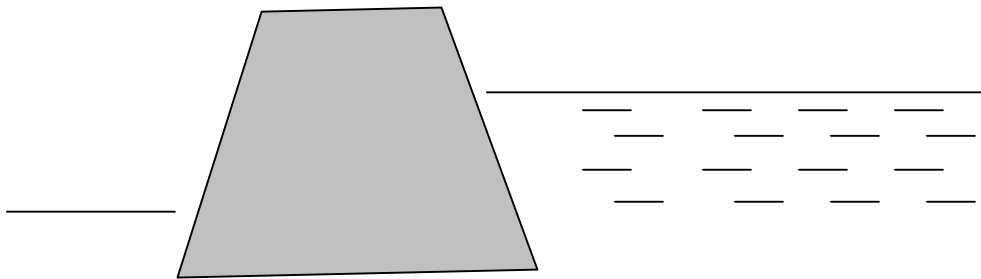


Figure 1

Ancient reservoir bunds were built with soil. If water flows over the bund, that bund would fail. Water should never be allowed to flow over the bund.

Spill (Pitawana): (built using rock)

During flood events, water is allowed to go over the spill. Spill is built using rock. Spill will not fail when water goes over it. On the other hand as mentioned earlier, bund would fail if water goes over it, since the bund is built using soil.

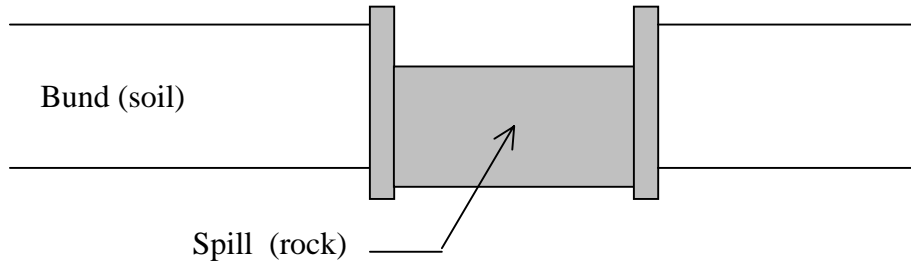


Figure 2

Ancient Engineers had to decide whether the length of the spill is enough to remove all the water during a major flood. If the length of the spill is not enough, water would rise and go over the bund. Then the reservoir bund would fail. As mentioned earlier, water should never be allowed to go over the bund.

In the case of Kalawewa, spill was 170 feet long and 216 feet wide!. (Compare this to a length of a soccer field of 300 ft). Early British investigators believed that the spill of Kalawewa was over designed. Later studies proved that the ancient Engineer was right since flood water could accumulate very fast during major flood events and longer and stronger spill is required to remove the water quickly to save the reservoir bund.

Canals (Ela):

A large canal would carry water coming out of the sluice. This large canal would feed smaller canals. These smaller canals would feed much smaller canals. Finally, water would end up in paddy fields.

Bisokotuwa:

"It was this invention alone which permitted the Sinhalese to proceed boldly with the construction of reservoirs that still rank among the finest and greatest works of the kind in the world. Without some efficient means of regulating the discharge of the water through the sluices, the provision of reservoirs for storing water could never have extended beyond the minor tanks".

(Ref: H. Parker, *Ancient Ceylon*)

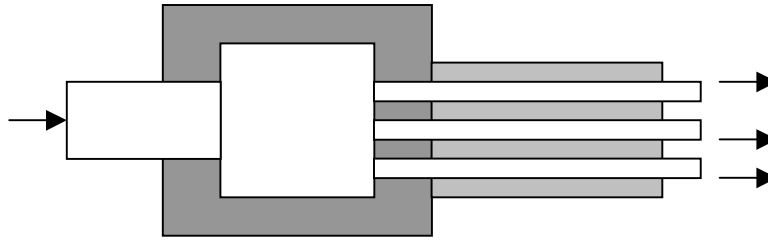


Figure 6

In Bisokotuwa, water comes from one side and leaves from the other side. Wooden sheets were placed inside to regulate the flow.

Back to Mahavamsa:

After the death of King Pandukabhaya, his son Mutaseewa was consecrated as King of Lanka.

King Mutaseeva - (Fifth King of Lanka) – *Son of King Pandukabhaya*
(367 BC – 307 BC)

King Mutaseeva's main work included the construction of the *Mahamevna Uyana*, (Mahamevna Garden in Anuradhapura). It was created with many fruit trees and flowering trees. King Mutaseewa had ten sons and two daughters. After the death of King Mutaseeva, his second son "*Devanampiya Tissa*" became the King of Lanka,

~King Devanampiya Tissa~ **(306 BC – 266 BC)**

Grand miracles occurred during the consecration of King Devanampiya Tissa. Jewels buried in earth rose to the surface, pearls in deep oceans came to the shore and piled up in the shore and bamboo trees started to look like they were made out of silver. King Devanampiya Tissa thought that these pearls and gems should be sent to his great friend, King *Dharmashoka* of India. King Dharmashoka and King Devanampiya Tissa were great friends for many years but had never seen each other. King Devanampiya Tissa sent a mission to India with many jewels and pearls and other gifts for his friend, King Dharmashoka.

King Dharmashoka at this time was sending Buddhist missionaries to countries around the world. He selected his son Mahinda Thera to be sent to Lanka with the message of Buddhism. Mahinda Thera and four other theras started out from India to visit Lanka and ended up in “*Missaka Pavva*”. (*Mihintale*). At this time King Devanampiya Tissa was conducting a deer hunt close to Mihintale. The god of the mountain, wanted to show Mahinda Thera to the King and disguised himself as a deer. King Devanampiya Tissa and his men chased the deer. When the deer came near the mountain where Mahinda Thera was standing, the deer disappeared. King Devanampiya Tissa saw Mahinda Thera standing on the mountain.

~Mahinda Thera~

Mahinda Thera called the King “come here Tissa”.

King Devanampiya Tissa thought that no human would call me Tissa, hence this person is a “yaksha”. (Devil).

Then Mahinda Thera said to the King “We are samanass, disciples of Lord Buddha. We came here from “Jambu Dweepa”. (India).

When King heard this he threw his bow and arrow and approached Mahinda Thera.

King asked “Are there other samanass like you in Jambu Dweepa?”

Mahinda Thera answered “Yes... There are many samanass like me in Jambu Dweepa”.

Then King asked “How did you come here?”

Mahinda Thera answered “neither land nor sea”

King understood that Mahinda Thera and four samanass came through air.

Mahinda Thera wanted to preach Dharma to the King, but was not sure how intelligent the King was.

Mahinda Thera asked, showing a nearby tree “What is the name of this tree?”

King answered “This is a mango tree, sir”

“Are there other mango trees other than this mango tree?”

“Yes. There are many other mango trees, sir”

“Are there other trees beside this mango tree and other mango trees?”

“Yes... There are many other trees that are not mango trees, beside this mango tree and other mango trees, sir”

“Are there other trees that are not mango trees and other mango trees?”

“Yes... That is this mango tree, sir”

“Do you have relatives?”

“Yes .. I have many relatives”

“Are there people who are not your relatives?”

“Yes... There are many people who are not my relatives”

“Are there people other than your relatives and non relatives?”

“Yes... That would be me, sir”

“Good... You are very intelligent and ready to listen to Buddha Dharma”

Then Mahinda Thera preached “*Chula Hatthi Padopama Sutra*” to the King. End of the sutra, King and his 40 thousand men became followers of Buddhism.

Hearing of Mahinda therā and Buddhism, King Devanampiya Tissa’s brother’s wife Princess Anula came with five hundred women and made offerings to the Mahinda therā. Later that day Mahinda therā preached Buddhism to Princess Anula and other women, and they attained “*sovan pala*” (First step to nirvana).

Construction of “Maha Vihara” by King Devanampiya Tissa:

King Devanampiya Tissa, wanted the whole country to listen to Mahinda therā’s preaching. He arranged a large hall for the people to sit and listen. Unfortunately this hall was too small and nearby large elephant dwelling house was also converted to a hall.

Author’s Note: Mahinda Thera’s Lineage: (As per Mahavamsa)

Mahinda Thera was ordained by Moggaliputta Tissa Mahathera. (Who led the third Sangayana and wrote the seventh book of the Abhidharma pitaka, Kathavatthu. Translated by A.C Taylor, Pali Text Society).

Moggaliputta Tissa was ordained by Siggava Mahathera.

Siggava was ordained by Sonaka Mahathera

Sonaka was ordained by Dasaka Mahathera

Dasaka was ordained by Upali Mahathera.

Upali was ordained by Buddha.

(Upali Mahathera answered questions regarding Vinaya during First Maha Sangayana just after the death of Lord Buddha).

(Author’s Note: Buddhist order came down under Mahinda Mahathera came to an end during the time of Seethawaka Rajasiha, who became a Hindu and killed many bhikkus).

Tissa Wewa: (Anuradhapura) (300 BC)

Tissa Wewa was built by King Devanam Piya Tissa. Only Panda Wewa and Abhaya Wewa are considered to be older than Tissa Wewa. The embankment of Tissa Wewa is 11,000 feet long (Two miles) and 25 feet high. The width of the top of the reservoir was found to be 12 feet and the slope of the embankment is three horizontals to one vertical. Base of the embankment is 160 feet. (Compare this to a 300 ft long soccer field). According to Parker, (Ref. Ancient Ceylon) the embankment was made so solidly that it would last forever!. Tissa Wewa has an area of approximately 400 acres.

Southern Tissa Wewa: (Built by Mahanaga – Brother of Devanam Piya Tissa):

Southern Tissa Wewa is different than the Tissa Wewa of Anuradhapura. Southern Tissa Wewa was built by Mahanaga, brother of King Devanam Piya Tissa. Southern Tissa Wewa was built by damming Kirindi Oya. The early designer allowed only five feet between the water level and the top of the

bund, which may seem safety margin is not sufficient. But due to low rainfall in this region of the country, it is found that ancient Engineer was right. Mahanaga was a builder of reservoirs. Mahavamsa says that while going to the Tharachcha reservoir he was building, his nephew ate a mango and died. Apparently, poisonous mango was placed there by one of the wives of King Devanam Piya Tissa to kill Mahanaga. After this incident Mahanaga ran away to southern Lanka and lived there. King Dutugamunu was the great grand son of Mahanaga.

(I do not know whether Tharachcha reservoir is identified. Tharachcha is a group of people who lived in Lanka).

Dam at an Angle in Southern Tissa Reservoir:

Ingenuity of the ancient Engineer who designed the dam across the river could be seen by the angle he selected. Instead of constructing the dam perpendicular to the river, he built the dam inclined to the riverbank. This design reduced the water pressure on the dam.

Uttiya: (266 BC – 256 BC):

After the death of King Devanam Piya Tissa his younger brother Uttiya became the ruler.

Death of Mahinda Thera: During King Uttiya's time Mahinda Thera passed into nibbana. When King Uttiya heard this he was stricken by a dart of sorrow. King had the body of the great Thera to be placed in Mahavihara for a week. The burial of Mahinda Thera was conducted at a place known as Isibhumangana. Mahinda Thera died at an age of sixty.

Death of Sanghamittha Theri:

After the death of Mahinda Thera, his sister Sanghamittha died at an age of fifty nine. King commanded great honor for her as well. The body of great Theri was buried east of Thuparama in sight of Bodhi tree.

(Author's Note: There is a long stretch of land between Thuparama and Bodhi tree. Exact location of Theri Sanghamittha burial site is not known).

One of the earliest inscriptions:

An inscription had been found indicating King Uttiya's wife Abhi Anuradhi donating a cave to the Sangha. This is one of the earliest inscriptions found in Lanka. Hence, inscriptions of Lanka are ancient as the inscriptions of India. Earliest inscriptions of India were made by King Ashoka, contemporary of King Devanam Piya Tissa.

"Raja Naga jita Raja Uti Jaya Abhi Anuradhi cha Raja Uti ca karapitase ima lena chathu disasa sagaya agathagatha na pasu wiharaye aparimita loke ditu yasa tana"

Translation:

"Abhi Anuradhi the wife of King Uttiya and daughter of King Naga and King Uttiya have caused the cave to be made for the community of the four quarters present or future at the Pasu vihara an illustrious famous in the boundless world" (Ref: H. Parker, Ancient Ceylon)

Some words such as lena, aparimita, chatu disa, wiharaye can be recognized by a person with the knowledge of modern Sinhalese even after a passage of time exceeding 2,200 years. Interestingly Abhi Anuradhi, the wife of Uttiya was the daughter of King Mahanaga. Mahanaga and Uttiya were brothers, most probably with different mothers.

Mahasiva: (256 BC – 246 BC)

After the death of King Uttiya, his younger brother Mahasiva became the King. Mahasiva was a pious King and ruled the country according to law for 10 years.

Suratissa: (246 BC – 236 BC)

After the death of King Mahasiva, his younger brother Suratissa ascended to the throne. King Suratissa constructed 500 Viharas (Buddhist temples) throughout the country. He reigned the country for 60 years. During Suratissa's time period two Damila horse traders from Chola country came to Lanka and defeated Suratissa.

Sena and Guttika: (236 BC – 214 BC)

Sena and Guttika ruled the country for 22 years. While Sena and Guttika were ruling the country, Asela started a campaign to capture power from Sena and Guttika. He was successful.

Author's Note: As per Mahavamsa, Sena and Guttika ruled the country justly. Mahavamsa states "Rajena Dhammena Kareyum" or in Sinhalese "Rajyaya Dharmayen Karagena Giyeya".

Asela: (214 BC – 204 BC)

Asela became the King of Lanka after overpowering Sena and Guttika. He reigned for 10 years. Another Damila Prince named Elara came from Chola country and dethroned King Asela.

**~King Elara~
(204 BC – 164 BC)**

After capturing the throne of Lanka, Elara ruled the country justly. He ruled the country for 44 years. King Elara had a bell hanging near his bed. If someone feels that injustice was done to him, that person could ring this bell.

Story of young calf:

While King Elara's son was going to Tissa reservoir in a chariot, he accidentally went over a calf. The cow, (mother of the calf) went and rang the bell. King Elara found out that his son had killed a calf, ordered him to death same exact way the calf died.

Old woman and the rice story:

An old woman laid rice in her backyard to dry them. Unfortunately unseasonal rain destroyed the rice. The old woman complained to King Elara that an out of season rain destroyed her rice. King Elara

started a fast stating that gods should provide rain only during the rainy season. Sakka (King of Gods) found out about King Elara's fasting and provided rain only during the rainy season.

King Elara and The Chariot: Once King Elara was riding his chariot near a Chetiya, (Buddhist temple structure) he happened to hit the Chetiya by accident. The King jumped out of the chariot and told his ministers to kill him. The ministers stated that "Jina (Lord Buddha) would not approve such an act". King Elara asked what else he could do to rectify the damage. The ministers stated that if the King can repair the damage to the Chetiya that would be enough. King Elara repaired the damage to the Chetiya.

~King Dutugamunu~

(Hero of Mahavamsa)

(164 BC – 140 BC)

Prince Gamini was born to a royal family in southern Lanka. His parents were King Kakavanna Tissa and Vihara Maha Devi.

The Birth of Prince Gamini:

Mahanaga: Mahanaga was the brother of King Devanam Piyatissa. Mahanaga was second in line to the throne. One of the wives of King Devanam Piyatissa, decided to kill Mahanaga in order to get the crown to her son after King Devanam Piyatissa. At that time Mahanaga was constructing the Tharachcha reservoir. One day Mahanaga and the little Prince were planning to go to the Tharachcha reservoir and the queen gave a basket of mangoes to Mahanaga. She kept one poisonous mango on the very top of the basket thinking that poisonous mango would be eaten by Mahanaga. Unfortunately little boy ate the mango and died. Mahanaga was terrified and ran away to Southern Lanka.

Mahanaga found refuge in Yatththalaya Vihara in Galle. In this vihara, Mahanaga's wife gave birth to a son and was named Yatthalayaka Tissa.

(Author's note: This vihara still exists and today known as Yatagala vihara in Mataramba, Galle. This is a very beautiful vihara and lies under a large rock.) In time Mahanaga became the ruler of Rohana. Mahanaga constructed a dagaba (A Buddhist structure) near Magama river.

After Mahanaga, his son Yatthalayaka Tissa became the King of Rohana. After Yatthlayaka Tissa, his son Abhaya became the ruler of Rohana. After Abhaya, his son KakaVanna Tissa became the ruler of Rohana.

(KakaVanna Tissa is better known in Sri Lanka today as *Kawan Tissa*). While Kaka Vanna Tissa was ruling Rohana, Kalani Tissa was ruling the Kalani area.

Kalani Tissa and Ocean Engulfing the Land: Kalani Tissa had a brother named Uttiya who had a secret relationship with Kalani Tissa's wife. When Kalani Tissa found out about the relationship, Uttiya ran away and hid among the people. One day Uttiya sent a man dressed as a Buddhist monk hidden among other monks. The man came near the queen and dropped a letter. King heard a slight noise and found the letter. King thought the letter was dropped by one of the Arahath Theras (Arahath = Achiever of Nirvana, Thera = Buddhist monk) who was standing nearby and killed the monk by putting him inside a hot oil caldron. The gods got upset from this heinous crime and ocean started to flow into land. After consultation of the ministers, King Kalani Tissa decided to send his beautiful daughter Vihara Devi (Later she became known as Vihara Maha Devi) in a ship to satisfy the gods. The ship carrying Vihara Devi landed in Rohana and was found by Kaka Vanna Tissa. He was impressed with her beauty and married her.

In time, a Prince was born to the King and the Queen and they named him Prince Gamini. The King invited twelve thousand monks for the name giving ceremony of Prince Gamini. King Kawan Tissa prepared milk rice for the monks.

(Author's note: Milk Rice (Kiri bath in Sinhalese) is still commonly prepared in modern Sri Lanka. Kiri bath is a mixture of coconut milk and rice. It is possible that milk rice during King Kawan Tissa's time was no different than today's "Kiri bath").

In time, a second son was born to the King and he was named "Tissa".

Three Wows: When Prince Gamini was twelve and Prince Tissa was ten years old, King Kawan Tissa, brought them to his room. King had three small portions of rice in a dish for each Prince. The King said that they would be taking three vows today and they should never be broken.

King asked the boys to take the first vow and eat the rice portion in front of them.

"We will not do any harm to monks"

Boys took the first vow and ate the rice portion.

King asked the boys to take the second vow and eat the rice portion.

"We will not fight with each other"

Boys took the second vow and ate the rice portion.

King asked the boys to take the third vow and eat the rice portion.

"We will not fight with Damilas"

Both boys refused to take the third vow. Both of them left the room.

Prince Gamini went to his room and slept all curled up. Mother Vihara Maha Devi came to his room and asked why he is sleeping curled up in a large bed and why not stretch out and sleep comfortably. Then Prince Gamini stated "On one side there is the dumb ocean and on the other side beyond the river there are Damilas. How can I stretch out and sleep comfortably".

When King Kawan Tissa heard these remarks, he remained silent.

Prince Gamini grew vigorous and strong.

Ten Giants (Dasa Maha Yodhayan)

King Kawan Tissa started to develop an Army for Prince Gamini. He picked the strongest men in his kingdom.

Nandimitra: King Elara had a warrior named Mitra. His sister's son was named Mitra as well. Little Mitra used to creep far away from the house. Due to this reason infant Mitra was tied to a mill stone. (Ambarum Gala in Sinhalese). One day little Mitra carried the mill stone and crept away. After this incident, he was called Nandimitra meaning "Strong Mitra". When Nandimitra grew up, he had the strength of ten elephants!

(Author's note: Here we need to understand that Mahavamsa is a poem and harmless exaggerations are found occasionally.)

In time, Nandimitra's name was famous in the kingdom and King Kawan Tissa decided to draft him into the service.

Suranimala: Suranimala was the second strongest giant in the country. He became famous due to his extraordinary strength and King Kawan Tissa decided to draft him into the service.

Mahasona: When young Sona was seven years old, he could break palm trees with his bear hands. Due to this reason he was known as “Mahasona” or “Big Sona”. The news of the strength of Mahasona reached King Kawan Tissa and King decided to draft Mahasona into the service.

Gothaimbara: A man named Mahanaga had a son and called him “Gothaka”. Gothaka was small, compared to other children of his age but had immense strength. One day Gothaka and his brothers went to cut Imbara trees in the forest. While his brothers were taking a rest, Gothaka pulled down all the Imbara trees. When Gothaka’s brothers came after the break they were amazed to see that Gothaka had pulled down all the Imbara trees by himself. After that incident, Gothaka was called “Gothaimbara”.

Theraputthabhaya: A man named Abhaya had a son and was called “putthabhaya” meaning son of Abhaya. Later Abhaya became a monk (monks are known as “Thera” in Pali) and his son was called “Theraputthabhaya”. Young Theraputthabhaya was strong and vigorous. His fame was heard by the King and was admitted to the service.

Velusumana: Velusumana grew up in a local governor’s house. One day the governor brought a stallion from India. These stallions were known as “Saindhava” and happened to be extremely fast and strong. Riding these horses required special skill. No man was able to ride the horse brought by the governor. When the horse saw Velusumana, the horse thought “This is a man worthy of riding me” and let Velusumana mount him. King heard of Velusumana’s skills and accepted him to the service.

Khanjadeva: In the village of Mahadonika, there was a boy named Deva. Since the boy had a small limp, the boy was called Kanjadeva. When the boy was a teenager he could wrestle buffalos and antelopes with his bear hands. King heard of Kanjadeva and drafted him to the service.

Pussadeva: Near Kitthaka Pabbatha Vihara, there lived a boy named Pussadeva. When Pussadeva went to the temple, he blew the shell so loudly people were astonished. The sound was powerful as a thunderbolt and some people were terrified. Other than the skill of blowing shells, Pussadeva was a skilled archer. He could hit a target from the light of lightening. King heard of him and admitted to the service.

Labhiyavasabha: Near the Thuladeva mountain, there lived a young man named Vasabha. He was gifted with great body and people called him Labhiyavasabha. With the help of his friends, Labhiyavasabha started to construct a small reservoir. Within a short period of time, he was able to finish construction of the reservoir. King heard of this great achievement and accepted Labhiyavasabha to the service.

King Kawan Tissa called upon the ten great warriors and asked them to find ten more warriors each. Then he asked those new men to find ten more each. This way King Kawan Tissa built a great Army and gave it to Prince Gamini.

Prince Gamini Sends Female Garments to His Father:

King Kawan Tissa stationed Prince Tissa in Dighavapi away from Rohana to protect Dighavapi from any enemy attack. At this time Prince Gamini was under the impression that it is time to go to war with King Elara. But King Kawan Tissa thought otherwise. Prince Gamini asked the King three times and all three times King refused. Prince Gamini was frustrated and sent female garments to his father. This angered King Kawan Tissa and Prince Gamini ran away to Malaya country (hill country). After this incident, people called him “Dutta Gamini” or “Angry Gamini”. Later the name was simplified to “Dutugamunu”.

At this point, King sensed that there could be a battle between Gamini and Tissa. King summoned all ten giants and asked them to promise him that they would be neutral in a war between two brothers. Ten giants promised to stay away from any battle between two Princes.

King Kawan Tissa built sixty four temples and lived sixty four years and died.

War Between Two Brothers:

Prince Tissa came to the funeral of his father and took his mother, Vihara Maha Devi and the Royal Elephant Kandula to Dighavapi. Prince Dutugamunu arrived from Malaya country and became the King of Rohana. After consecrating as King, he sent a message to Prince Tissa to bring their mother and the Royal Elephant. Prince Tissa refused. Second and third messages were ignored by Prince Tissa. King Dutugamunu organized his army and went to meet Prince Tissa. Two brothers met in Chulaginiyapitti and King Dutugamunu suffered a devastating loss. Prince Tissa pursued King Dutugamunu but when he got closer, a huge mountain appeared in front of him. Prince Tissa thought that it was the work of Bhikkus. (Buddhist Monks).

Kandula Drops Prince Tissa:

King Dutugamunu came back to Rohana unharmed. After arriving Rohana, King Dutugamunu regrouped and built the army better than the last time. King Dutugamunu went to battle with Prince Tissa for the second time. Prince Tissa came to the battlefield on top of the Royal Elephant Kandula while King Dutugamunu came to the battlefield on top of a female horse. When they met, King Dutugamunu jumped over Kandula with his mare. Kandula was insulted. The elephant thought this insult was done to me because I have an inferior rider on top of me. He dropped Prince Tissa and went to meet King Dutugamunu, his old master. Prince Tissa decided to flee. King Dutugamunu pursued Prince Tissa. Prince Tissa ran away and hid under the bed of a Mahathera (Chief Buddhist monk). King Dutugamunu who was immediately behind Prince Tissa asked the Mahathera whether he saw Prince Tissa. The Mahathera stated that the Prince is not on top of the bed. King knew that Prince was hiding under the bed, and with respect to the Mahathera, left the temple.

King stayed outside the temple with his men for the Prince Tissa to come out. Mahathera decided to wrap Prince Tissa on sheets and sent him on top of other monks as if they were carrying a dead monk to the cemetery. King knew it was Prince Tissa that was wrapped as a dead monk and shouted “*Tissa be ashamed to ride on top of monks. I am not plundering you from our guardians*”. (referring to the monks).

(Author’s Note: According to the tradition, Prince Saddhatissa hid in Okkampitiya temple).

Prince Tissa escaped and met a Bhikku named Godattha. The monk decided to make peace between two brothers. The monk took Prince Tissa to King Dutugamunu. Monk Godattha went to the King and stated that he brought Prince Tissa. King asked “Where is the traitor?”. Monk brought Prince Tissa. Seeing the Prince, mother Vihara Maha Devi jumped in front of the Prince and covered him. King Dutugamunu and Prince Tissa made peace with each other.

War Against King Elara:

King Dutugamunu after securing the south started the campaign against King Elara. He built a large army and marched towards Anuradhapura. During his march he destroyed many outposts that belong to King Elara. King Elara’s men fled to Anuradhapura and sheltered inside Vijithanagara fortress located 25 miles from the capital, Anuradhapura.

King Dutugamunu setup his camp near Vijithanagara fortress. While preparing for the war, King sent Kandula the elephant to attack Nandimitra to test his strength. Nandimitra held the elephant from its tusks and seated the elephant on its rear end. The village where this happened was named Hasthipura. After this incident, Kandula grabbed a big stone and hid it inside his mouth to attack Nandimitra whenever he gets a chance.

Kandula Relaxing:

At the right time, the King attacked Vijithanagara. Damila soldiers in the fortress poured hot molten iron on the incoming army. When lava hit Kandula, he ran away and jumped to a lake nearby. Gothaimbara saw Kandula submerged in the lake and yelled at the elephant to go back to the battlefield, saying “Did you come here to battle or relax”. Kandula came back and charged towards the fortress gate. A huge stone was dropped on Kandula by Damila soldiers. Nandimitra jumped up and guided the stone out of the elephant saving it from getting hit. Seeing that, Kandula let go the grudge he had with Nandimitra and dropped the stone.

After four months of fighting, King Dutugamunu was able to destroy the fortress. After capturing the fortress, King Dutugamunu started to march towards Anuradhapura. King Elara with his large army came to meet King Dutugamunu. They met near the south gate of the city. King Elara was mounted on elephant Maha Pabbatha (Big Rock) while King Dutugamunu was mounted on Kandula. In the battle between two Kings, King Dutugamunu killed King Elara and subdued King Elara’s army. After beating King Elara, King Dutugamunu started to march towards the city.

King Dutugamunu came to the city and summoned all the people and conducted the funeral rights of the fallen King. A decree was issued to respect the cemetery of King Elara. Every man and woman who passes near King Elara’s cemetery was ordered to take their hats and shoes off. After conquering King Elara, King Dutugamunu overpowered thirty two Damila Kings and brought the whole country under one rule.

Author’s Note: King Elara’s cemetery still exists in Anuradhapura.

Maricavatti Vihara (Mirisavati Vihara):

After conquering Anuradhapura, King Dutugamunu built the Mirisavati Vihara.

Loha Pasada (Today known as Lowa Maha Paaya):

King Dutugamunu's next project was magnificent Lowa Maha Paaya. This was a nine story building constructed for Buddhist monks. It was 100 cubit long 100 cubit wide and 100 cubit tall.

(Author's Note: Cubit is approximately 18 inches. Hence Lowa Maha Paaya is 150 feet in length, width and height. 150 feet is approximately 50 yards or half the length of a soccer field. Today only the Granite columns at the base exist. One would be able to see all 1,600 columns few feet away from Sri Maha Bodhi. Length and width given by Mahavamsa agrees with the existing footprint. Unfortunately height can not be verified but one sees no reason to doubt the Mahavamsa account).

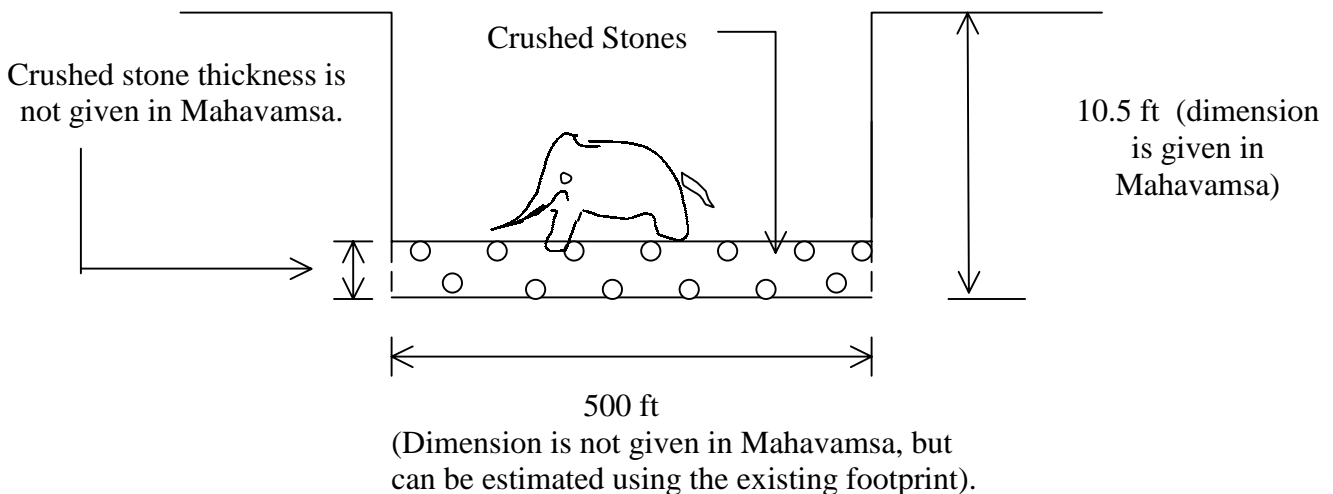
Loha Pasada (Lowa Maha Paaya) had nine stories and had 1,000 rooms.

Roof of the Lowa Maha Paaya was constructed using Copper and the name Loha Pasada was given. (Loha is Copper or steel in Sinhalese). Lowa Maha Paaya was given to Maha Sangha (Buddhist monks) by King Dutugamunu.

Construction of Mahathupa (Ruwan Vali Saaya):

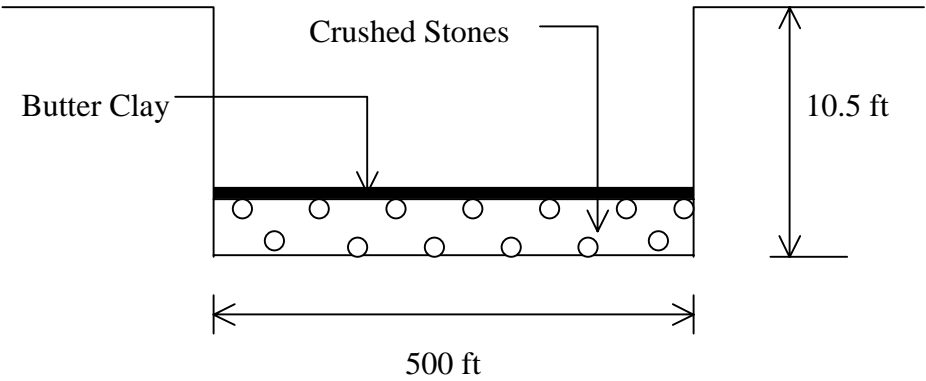
(Mahavamsa refers to Ruwan Vali Saaya as "Mahathupa" and that name would be used here in. Mahavamsa occasionally uses the word "Sonnamali" as well. Today "Sonnamali" has been converted to Ruwan Vali Saaya).

Construction of Mahathupa started on the full moon day of the month of Vesak. King Dutugamunu had the workers dug a 7 cubit deep excavation. (Approximately 10.5 feet). He had soldiers brought in round stones and had them crushed with hammers. Crushed stones were placed at the bottom of the excavation and compacted using elephants.

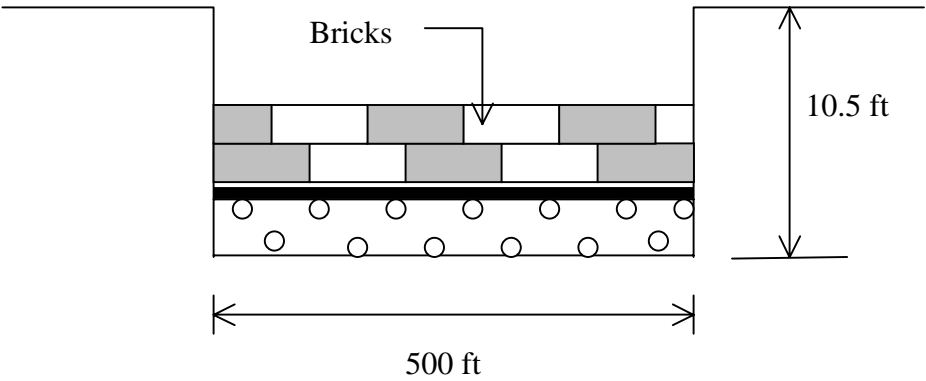


Elephants had their feet bound with leather to protect their feet.

Fine clay was brought in from a nearby river. This clay was known as butter clay since it was very fine. King Dutugamunu ordered to spread butter clay on top of crushed stones.

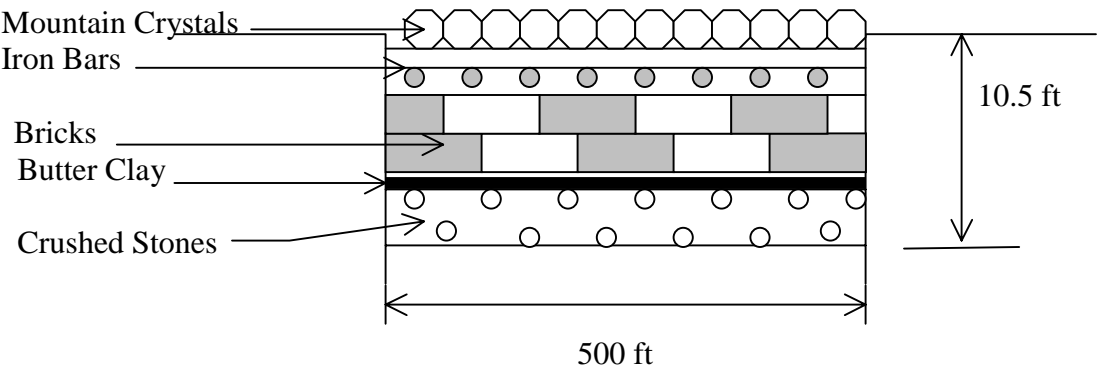


After placement of the butter clay layer, King ordered to bring bricks. Bricks were placed on top of the butter clay layer.

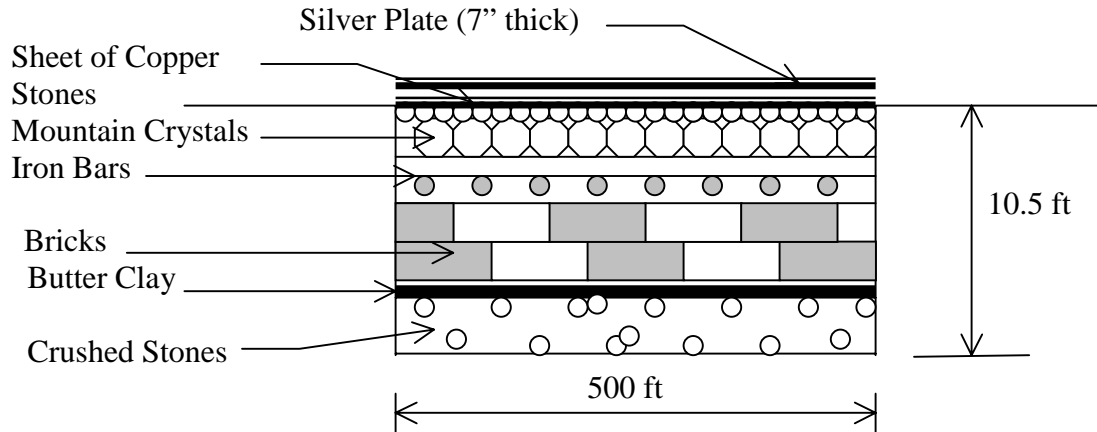


On top of bricks, mesh of iron was placed.

Mountain crystals were placed on top of iron bars.



Another layer of stones was placed on top of mountain crystals. On top of stones, 8” thick copper plate was placed. Copper plate was sprayed Arsenic and Sesame oil.



On top of the copper plate, seven inch thick silver plate was placed.

(Author's Note: Placement of a seven inch thick silver plate is an exaggeration).

Whole city rejoiced during construction of Mahathupa. Many bhikkus from foreign countries came to see the construction activities. Bhikkus from Rajagaha, Isipathana, Jethavana, Mahamevna and Gositharama came to see the construction of Mahathupa.

Circular Outline Ceremony for Mahathupa:

King Dutugamunu organized the ceremony for the circular outline of Mahathupa. All the bhikkus stood around the foundation for the great ceremony.

A post was erected at the center and a rope was attached to it. A marker was attached to the other end. The circular outline was drawn using the marker.

King Dutugamunu Interviews Engineers:

After marking the boundary of Mahathupa, King Dutugamunu ordered top master builders of the country to come to the palace. Five hundred master engineers came to see the King.

King asked the first engineer "How are you planning to build the Thupa?"

The first engineer replied "I will use one wagon of sand every day".

The King was not happy with this answer and rejected him.

(Author's note: Mahavamsa does not tell why the first engineer was rejected. The reason for the rejection of the first engineer was given in Mahavamsa Tika. According to Mahavamsa Tika, King Dutugamunu told the first engineer "If you use one wagon of sand every day to mix cement, the Thupa would be a heap of sand and fall to the ground").

The King asked the same question from the second master builder. The second builder stated that he would use half a wagon per day. The King rejected him as well. Similarly, King rejected builders who stated that they would use quarter wagon and one eighth of a wagon.

Seeing King's anxiety, one experienced master builder stated that he would crush the sand and sift it prior to use. That way he would have to use only one Ammana of sand per day. (One Ammana is equal to 700 handfuls).

(Author's note: It is no secret that adding more sand to a mortar would diminish its strength. Mortar was used to bind bricks. Mahavamsa does not say what other material was used to prepare the mortar mixture. Previously mentioned butter clay could have been used as the cementing agent).

King accepted the last master builder's proposal.

King's next question was regarding the appearance of the Thupa. King asked "What's the shape and form of the Thupa?". The master builder took two bowls of water and poured one bowl into the other. When he was pouring water, bubbles were formed and rose to the surface. The engineer answered that the shape and form would be similar to the rising bubbles. King accepted the shape and form of bubbles as a model for the Thupa.

King Dutugamunu's Concerns:

- How to Construct The Mahathupa Without Taxing People:

King ordered that no person should be forced to work without pay. He ordered to place gold coins, garments, ornaments, food and sugar at each gate for the workers.

Unauthorized Participation of Bhikkus:

- A bhikku who wanted to participate in the construction work to acquire merit for himself, brought a brick made of clay prepared by himself and gave it to a workman. The workman placed the brick without the knowledge of the overseer. When the overseer found out about the unauthorized brick, a dispute occurred. The King heard of the dispute and came to the site. The King questioned the workman who placed the unauthorized brick. The worker stated that a foreign bhikku gave the brick to him to be placed. The King sent people to find the foreign bhikku. When King's people found the bhikku, the King ordered his men to give Jasmine blossoms removed from Sri Maha Bodhi to the foreign bhikku.

(Author's Note: This Mahavamsa story indicates strict quality control protocol at the site. It seems, each and every brick placed in the structure was accounted for by overseers.).

- Second bhikku also wanted to participate in the construction work. He found out the exact dimensions of bricks at the structure from a relative working at the site. He prepared a brick, similar to the bricks in the site and gave it to his relative to be placed in the Mahathupa. The relative placed the brick in the structure. When one of the overseers found out of the unauthorized brick, a dispute started. The King heard of the dispute and came to the site. The King asked the workman whether he could recognize the unauthorized brick. The worker said he could not. The

King sent people to find the bhikku who gave the brick. When King's men found the bhikku, the King ordered to give the bhikku garments.

Author's Note: The intention of bhikkus were to participate in construction activities to gather merit. Unfortunately, that was not appreciated by the King due to strict quality control protocol. Apparently, the King was gifting bhikkus who placed these unauthorized bricks as if to say "I know what you did. Here is a gift for that, but do not do it again".

Workers Went To Heaven:

- Two female workers, who worked in the Mahathupa, went to heaven after their deaths. They watched the construction activities from heaven and one day came down from heaven to pay homage to Mahathupa.

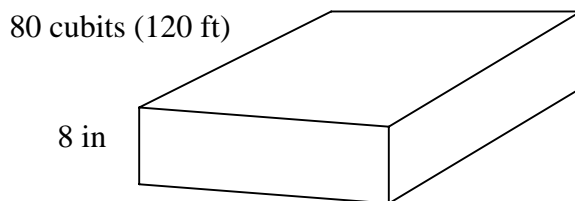
(Author's Note: This passage shows the participation of female workers at the construction site. Unfortunately, Mahavamsa does not say the role of female workers. Its not clear whether they were involved in construction activities or support work such as preparing and distributing food, nursing injured workers etc.)

Sinking of Flower Stages:

- When construction started on the flower stages, they started to sink. More stones were added to bring the stages to the proper elevation. Stages sunk again. More repairs and more stones were added. Stages kept sinking. It happened nine times. Finally King Dutugamunu inquired the bhikkus for the reason for the sinking of flower stages. Bhikkus stated that some bhikkus with miraculous powers are making the stages sink and they would not do that again. King was glad and ordered the stages to be constructed for the tenth time.

Construction of The Relic Chamber:

Two Samanera's (Novice bhikkus) were selected to bring special stones from Kuru country. (Northern India). Samaneras brought six massive stones measuring 80 cubits in length and breadth and eight inches thick.



These huge stones were placed in the middle of the relic chamber. A Bodhi tree made of jewels was placed at the center as well. Many jewels and pearls were placed around the Bodhi tree. Scenes from Lord Buddha's life were painted. (Subdue of Jatilas, King Bimbisara's visit, eight disciples, acceptance of Rajagaha etc).

At four corners of the relic chamber statues of world securing gods (In Sinhalese “Loka Palaka Deviyā”) were placed. Four world securing gods are Vessavana, Dahataratta, Virulha and Virupakkha.

King Dutugamunu’s Death:

(Author’s Note: Emotional account of the death of King Dutugamunu is given in Mahavamsa).

During the construction of the top portion of the Mahathupa, (“Kotha” in Sinhalese) the King fell sick. King asked Tissa to complete the remaining work at Mahathupa, since he was sick. Tissa understood that King Dutugamunu was in his last stages. Tissa knew he would not be able to complete the Thupa before the death of the King. He had tailors prepare the top portion of Mahathupa with cloths. Prince Tissa having done that, went to King Dutugamunu and said that the Mahathupa was completed.

King immediately showed his desire to see the completed Thupa. Workers carried the King to the Thupa on a specially prepared bed.

King paid homage to the Thupa at the south entrance prior to entering it. The King was placed between Mahathupa and Lohapasada. On his right side there was splendid Mahathupa and on his left side there was Lohapasada.

(Author’s note: If one goes to Ruwan Vali Saaya today it is possible to make an educated guess where King Dutugamunu was at his last moment.)

The King was surrounded by many Bhikkus. Hearing the presence of the King at Mahathupa, many lay people and monks came to the site. Bhikkus recited Buddhist chants in one voice. (“Seth pirith” in Sinhalese).

Former Warrior Theraputthabhaya Not Present:

Looking around, King saw many bhikkus, but he did not see the former warrior (now a bhikku), Thera Putthabhaya.

King said “Oh, The great warrior Thera Putthabhaya, who fought twenty eight battles with me never yielding ground is not here in my last battle with death. He is not coming to see me since he foresees my defeat.”

Messengers were sent to Thera Putthabhaya and he arrived immediately to see the King.

King looked at Thera Putthabhaya and said “Oh..Great warrior Thera Putthabhaya...In the past you helped me, fight those many wars. Today I have entered the battlefield alone. In this struggle you can not help. I can not conquer death”.

Bhikku Thera Putthabhaya stated “Oh..Great King...Death can not be conquered without conquering sin.”

Then he recited the very famous Buddhist poem:

*“Anichcha Watha Sankara.....Uppada Vaya Dammino
Uppajitva Nirujjanti.....Tesam vupasamo sukho”*

“All things decay....Having been produced from perishable bases, they dissolve and perish.”

Bhikku Thera Putthabhaya continued...”Your love for the doctrine of Lord Buddha was great in this life. You brought glory to the doctrine of Lord Buddha. You have accumulated lot of merit in this life. There is no reason to fear.”

When King heard these words uttered by Thera Putthabhaya, he was joyful.

“In my last battle with death, you are here to help me, as you did in the past”.

Next, Thera Putthabhaya loudly read all the meritorious deeds conducted by the King.

“Ninety nine Viharas, Mahathupa and Loha pasada (Lowa Maha Paaya) was constructed by the King. Twenty four great Vesak festivals were held by the King”.

After listening to these words, King stated “I have been a patron of Mahasangha for twenty four years. When I am dead, let Mahasangha burn my body”.

Then King Dutugamunu turned to his brother, Tissa and said “Complete all the remaining work of Mahathupa. Offer flowers to it every morning and evening. Continue the ceremonies introduced by me in honor of Lord Buddha”.

After uttering these words, the King fell into a silence.

Invitation by Gods:

At this moment, Mahasangha started chanting Gatha (Buddhist poems). Gods from heaven came in six chariots and invited the King to heaven. At this moment, the King was listening to Gatha, chanted by Mahasangha.

King gestured to gods in the sky with his hand....

“Wait...I am listening to Dharma of Lord Buddha”.

King’s gesture was misunderstood by the bhikkus who were chanting Gatha. They thought, the King wanted them to stop chanting Gatha. The bhikkus stopped chanting.

The King inquired why bhikkus stopped chanting. The bhikkus said that they thought King gestured to stop. King Dutugamunu said he gestured to the gods in chariots, not to the bhikkus. Then some people thought that King was uttering nonsense from the fear of death. Sensing what the people were thinking, Thera Putthabhaya asked the King to prove that there are chariots parked in the sky. King asked to bring garlands of flowers. Workers brought garlands. Then King asked the garlands to be thrown into the sky. When soldiers threw garlands to the sky, they got entangled in the wheels of chariots and hung in the air. Doubts in the minds of people disappeared when they saw freely hanging garlands in the sky.

Then King Dutugamunu glanced at Mahathupa for one last time and closed his eyes.

Saliya – Asokamala:

King Dutugamunu had a son named Saliya Raja Kumara. He was an intelligent Prince and conducted many meritorious deeds. This young Prince, fell in love with a beautiful Chandala girl named Asokamala. Prince Saliya was told that he would not be able to become the King, if he continues his love affair with Asokamala. Prince Saliya's love for Asokamala was greater than his desire for the kingdom. Against the wishes of the country, he married Asokamala without any regard to the throne.

(Author's Note: Mahavamsa Tika gives a greater description of Saliya-Asokamala love story. According to Tika, Saliya and Asokamala were husband and wife in a previous life. During King Dutugamunu's time, Saliya was born as son of King Dutugamunu while Asokamala was born as a Chandala girl in the city. One day while Prince Saliya was walking in a forest of Asoka trees, he heard a song sung by a beautiful voice. When he followed the voice, he saw a pretty damsel plucking Asoka flowers. Saliya Raja Kumara fell in love with the girl immediately, [not knowing that she was her wife in a previous life] and they got married.

Some consider the rock statue in Isurumuniya depicting lovers, known as "Isurumuni lovers" to be of Saliya Raja Kumara and Asokamala).

(Author's Note: Mahavamsa account of Saliya-Asokamala story was extremely brief, probably was a distraction for Mahathera Mahanama. (Author of this portion of Mahavamsa).

Saddhatissa: (140 BC – 122 BC)

Since Prince Saliya, married a Chandala girl, King Dutugamunu's younger brother, Saddhatissa was consecrated as King. King Saddhatissa continued the remaining work in Mahathupa.

Major Fire in Lowa Maha Paaya:

During his time, there was a fire in the Lowa Maha Paaya. King reconstructed the Lowa Maha Paaya with seven stories. (Initially there were nine stories).

King Saddhatissa built Dighavapi vihara and Duratissa reservoir.

Duratissa Reservoir: Duratissa reservoir has an embankment of 3,400 ft long and 14 feet high. Top of the bank is 15 feet wide. The reservoir has a capacity of 336 million Cu. ft and a surface area of 1,230 acres.

After King Saddhatissa's death, Mahasangha supported the second son of the King, "Thulathana".

Thulathana: (122 BC – 112 BC)

Thulathana, second son of King Saddhatissa, became the ruler of the country after King Saddhatissa. This angered the first son, Lajjitissa. When Thulathana was consecrated, Lajjitissa was out of town. Hearing the news, Lajjitissa was furious. Lajjitissa gathered an army and fought with Thulathana.

Lajjitissa: (122 BC – 112 BC)

Lajjitissa, over powered Thulathana and became the ruler of the country. After been consecrated as King, Lajjitissa ignored Mahasangha and Buddhism. He was angered that Mahasangha supported his brother Thulathana over him for the throne.

(Author's Note: King Lajjitissa was the first King to ignore Buddhism. Later there were many Kings who ignored or even tried to destroy Buddhism. One of them [Seethawaka Rajasinghe] dangerously came close to destroying Buddhism completely).

With time, King Lajjitissa, became friendly with Mahavihara bhikkus and started to build Viharas. King Lajjitissa built Aritta Vihara in Ritigala.

Kallata Naga: (112 BC – 104 BC)

After the death of King Lajjitissa, his younger brother Kallata Naga became the ruler. Kallata Naga built thirty two dwellings for bhikkus. Kallata Naga was killed by the commander of his army, Kammaharattaka. The rebellious commander was overpowered by Kallata Naga's younger brother, Vattagamini. (or Walagambahu).

~King Vattagamini (Walagambahu)~ **(104 BC – 104 BC)**

After defeating the rebellious commander, Vattagamini became the ruler of the country.

(Vattagamini is one of the sons of King Saddhatissa. Hence Vattagamini is a nephew of King Dutugamunu. King Saddhatissa had four sons: *Thulathana, Lajjitissa, Kalltanaga and Vattagamini*. Interestingly all four ruled the country.).

Maha Kala Sihala is Fleeing:

During Vattagamini's time period, seven Damila generals landed in Mahatittha. The battle between the Damila army and King Vattagamini's army erupted near a non Buddhist temple known as "Tittharama". King Vattagamini's army was defeated by the Damila army and the King made the decision to flee. The chief ascetic of the Tittharama, named Giri yelled at the King "Maha Kala Sihala is fleeing".

Hearing the words of Giri, King said to himself that one day he would build a vihara at the location of Tittharama.

Soma Devi:

The chariot of King Walagambahu was too heavy to carry the full family. There was the King himself, his two sons and his first wife, (Anula Devi) and his second wife (Soma Devi). To lighten the chariot, King asked Soma Devi to leave the chariot and Soma Devi got off from the chariot on her own consent. The King gave his crown jewels to her. The King left the alms bowl (Patthara Dhathu) of Lord Buddha in the city.

Soma Devi was captured by Damilas and one general married her and took her to India. King Vatthagamini fled to Rohana. (South of the country). The King was given protection by a bhikku named Mahatissa. Thera Mahatissa helped the King to hide from the Damilas.

Pulahattha to Dathika: (104 BC – 89 BC)

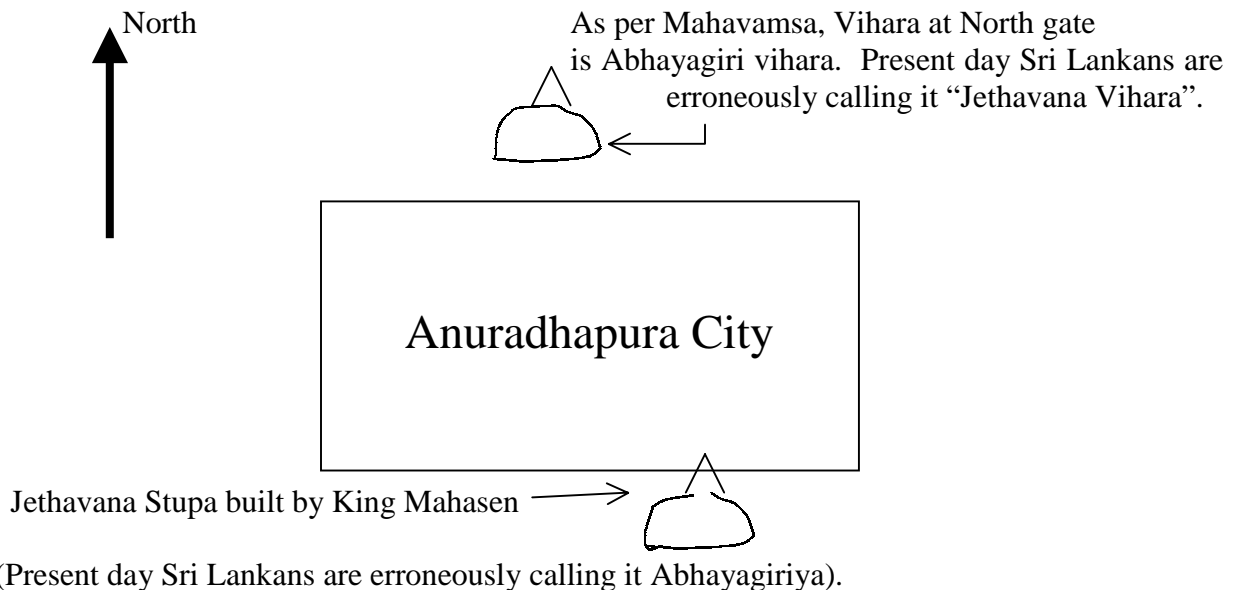
While the King was in hiding, Anuradhapura was ruled by one of the Damila generals named Pulahattha. Then his friend, Bahiya killed Pulahattha and came to power. Pulahattha ruled the country for three years. Bahiya ruled the country for two years. Bahiya was killed by another Damila general named Panayamaraka. Panayamaraka ruled the country for seven years. Panayamaraka was killed by his general, Pilayamaraka. Pilayamaraka ruled the country for seven months. He was killed by Dathika. These Damila Kings ruled the country for 14 years. During this time, Vatthagamini gathered an army and came to the capital and captured power from Dathika.

Vatthagamini (Second Term): (89 BC – 77 BC)

After becoming the King for the second term, he demolished the Tittharama and built the Abhayagiri Vihara.

(Abhayagiri Vihara is the fourth largest structure in the world after Kufu's Pyramid, Kafre's pyramid and red pyramid).

(Author's Note: Today people in Sri Lanka have mis-identified the real Abhayagiri vihara. As per Mahavamsa, the Abhayagiri vihara built by King Vatthagamini is near the north gate of Anuradhapura. What is near the north gate of Anuradhapura is the Jethavana Vihara.



Since the vihara near the north gate is the largest stupa in the country, King Walagambahu should get the credit for building the largest stupa in Sri Lanka and the fourth largest structure in the world. King Mahasen's stupa (Jethavana) near the south gate of the city is the fifth largest and King Dutugamunu's Mahathupa (Ruwan vali saaya) is the sixth largest structure in the world. (Ref: Douglas Bullis, Mahavamsa).

Soma Chetiya:

In remembrance of his second wife, Soma Devi, King built Soma Chetiya.

Bhikku Mahatissa Starts a New Faction:

King Walagambahus' good friend, bhikku Mahatissa was expelled by Mahavihara bhikkus for disciplinary reasons. Bhikku Mahatissa went to Abhayagiri vihara and started a new group in opposition to Mahavihara (Theravadha) bhikkus.

King Vatthagamini took the side of Abhayagiri vihara bhikkus and ignored Mahavihara bhikkus.

(Author's Note: Hence King Vatthagamini becomes the second King to ignore Mahavihara bhikkus and the Theravadha tradition of Sri Lanka).

Nuwara Wewa (Anuradhapura):

There are three reservoirs inside the city limits of Anuradhapura. They are Abhaya Wewa, Tissa Wewa and Nuwara Wewa. The last mentioned Nuwara Wewa has been attributed to King Vatthagamini. Nothing is mentioned of this reservoir in Mahavamsa. Experts had found that the bricks in the sluice of Nuwara Wewa and Abhayagiriya Dagaba were to be similar in size and shape. (*Reference: H. Parker, Ancient Ceylon*).

Nuwara Wewa Details: Nuwara wewa has an embankment of three miles. Height of the embankment varies from 37 feet to 12 feet depending upon the elevation of the ground. Top of the embankment is 12 to 16 feet wide. The embankment is sloped at 3 horizontals to 1 vertical. Two sluices (one at low level and another at high level) have been provided for water discharge.

Bricks used in sluices of Nuwara Wewa are 9.85 inches wide and 3.15 inches thick. These bricks agree with the bricks used at Abhayagiri Dagaba, which was constructed by King Vatthagamini. (Abhayagiri Dagaba bricks: Breadth – 9.62 inches and thickness 3.2 inches). This 100 B.C reservoir has a capacity of 1,500 million Cu. ft and a surface area of 3,180 acres.

Dam Across Malwathu Oya: Solid stone dam of 160 ft long and 33 ft wide was constructed across Malwathu Oya (Malwathu River) to divert water to Nuwara Wewa. The dam rises 8 feet from the bottom of the river.

A Canal to Carry Water from Malwathu Oya to Nuwara Wewa: A canal of 40 feet wide and 5 feet deep was constructed to carry water from the dam at Malwathu Oya to Nuwara Wewa. The gradient of the canal was maintained at 1 ft per mile.

This reservoir, dam and canal scheme by King Vatthagamini was copied by later Kings for much bigger and grander schemes. (Kalawewa/Jaya Ganga scheme of King Dhatusena, Minneri/Elahara scheme of King Mahasen and Minipe/Parakrama Samudra scheme of King Parakramabahu).

Mahakandarawa Reservoir: This reservoir was considered to be a work of King Vatthagamini.

~Writing of Thripitaka~

(Author's Note: Writing of Thripitaka is the most important event that occurred during King Vatthagamini's time period. King Vatthagamini neglected Theravada Buddhism and supported the Mahayana Abhayagiri bhikkus. Due to this reason, Theravada bhikku population dwindled. This was a serious concern for chief monks at that time since full Thripitaka was memorized by bhikkus. They decided to write the Thripitaka in books. Writing of Thripitaka was a huge project since there are approximately 10,000 sutras in Sutra pitaka alone. There are three pitakas (baskets of books) in whole.

They are

Sutra pitaka - sayings of Lord Buddha

Vinaya pitaka – Disciplinary rules for monks

Abhidharma pitaka- Analysis of Buddhist philosophical system.

(Author's Note: In addition to above three pitakas, there are commentaries known as "Atthakatha". If not for these commentaries, it would have been impossible to understand the Thripitaka. Commentaries provide background information on each and every sutra. Further it clarifies various ambiguities existing in Thripitaka. It is believed that commentaries were also originated at the same time as Thripitaka during the first Dhamma Sanghayana. Just after the death of Lord Buddha.

Thripitaka was written in Pali during King Vatthagamini's time. Interestingly, the commentaries to the Thripitaka were written in Sinhalese and were known as "Sihala Atthakatha". Many years later one of the foremost scholars in Buddhism (Buddhaghosha) came to Lanka to translate Sihala Atthakatha back to Pali!!.

Mahachuli: (77 BC – 63 BC)

After the death of King Vatthagamini, his son Mahachuli became the ruler of the country. Mahachuli reigned for 14 years. Unlike King Vatthagamini, Mahachuli became a patron of Theravada Buddhism and built many Viharas. During King Mahachuli's time period his brother, Choranaga, lived as a rebel trying to capture the throne from Mahachuli. Choranaga sought refuge in eighteen Viharas and none of them provided refuge to Choranaga.

Choranaga: (63 BC – 51 BC)

After the death of Mahachuli, Choranaga became the King of the country.

Destruction of Buddhist Temples:

After becoming the ruler, Choranaga's very first act was to destroy the eighteen Viharas that did not provide him refuge while in hiding.

(Author's Note: Choranaga can be considered as the very first King to destroy Buddhist Viharas).

Baminitiya Saaya – (Baminitiya Famine)

According to Rajavaliya, major famine known as "Baminitiya saaya" occurred in the country. Many people died from it. Mahavamsa is silent on Baminitiya famine.

Story of Anula Devi (Queen Anula):

Choranaga's first wife was Anula Devi. She poisoned Choranaga to death.

Tissa: (51 BC – 48 BC)

After the death of Choranaga, his nephew, Tissa became the King.

Anula Devi: (48 BC – 42 BC) - (First Woman Ruler)

Tissa was also poisoned by Anula and had the kingdom turned over to her secret lover Siva. Siva ruled the country for one year and two months. He was also poisoned by Anula and had the kingdom transferred to a Damila named Vatuka. Vatuka ruled the country for one year. Anula poisoned him as well and had the country transferred to Dharubatika Tissa. Dharubatika Tissa did not rule for too long, since Anula poisoned him as well. She transferred the kingdom to another Damila named Niliya. Anula poisoned Niliya and became the ruler of the country.

(Author's Note: Anula Devi is the very first woman to become the ruler of the country. Mahavamsa paints Anula Devi as a sex addicted woman. I personally believe there could be another side to the story. Anula was trying to capture power for herself from the very beginning by creating various alliances with other men. When she saw the opportunity to capture power she did not hesitate to do so.)

Kutakanna Tissa: (42 BC – 20 BC)

Anula Devi ruled the country for a period of four months. Mahachuli's son Kutakanna Tissa came with an army and defeated Anula and became the King. Kutakanna Tissa ruled the country with justice for all.

Bathikabhaya: (20 BC – 8 AD)

After Kutakanna Tissa's death his son Bathikabhaya became the ruler of the country. Bathikabhaya constructed an eight finger thick plaster on the Mahathupa. (Approximately 3 to 4 inches thick). King Bathikabhaya raised water from Abhaya wewa, using machines to bathe Mahathupa.

(Author's Note: Interestingly Mahavamsa provides an account of pumping machines used by King Bathikabhaya. One could imagine a pumping device powered by horses or buffalos. Further, King Bathikabhaya is credited with constructing a wide stairway to Mihintale. This wide stairway still exists in Mihintale at the bottom of the hill).

King Bathikabhaya was a very pious King who constructed many Viharas. He conducted the great Vesak festival every year. Dancers, drummers and musicians participated in the festival held in honor of the great Bodhi tree.

Mahadathika Mahanaga: (8 AD – 20 AD)

After the death of King Bathikabhaya, his younger brother Mahadathika became the King. King Mahadathika built the Amabatthala Vihara in Mihintale.

Amanda Gamini Abhaya: (20 AD – 30 AD)

After Mahadathika's death his son Amanda Gamini Abhaya became the ruler. King Amanda Gamini built the Ridhee Vihara.

Kaniraja Tissa: : (30 AD – 33 AD)

King Amanda Gamini Abhaya was overthrown by his younger brother Kaniraja Tissa.

Murder of Bhikkus:

Kaniraja Tissa charged sixty bhikkus of treason and had them thrown from a mountain. (Chetiya Pabbatha).

(Author's Note: Kalani Tissa was the first King to kill a bhikku. As per Mahavamsa, Kaniraja Tissa was the second King to kill bhikkus. Mahavamsa states Choranaga destroyed Viharas but does not say whether he killed any bhikkus).

Chulabhaya: : (33 AD – 34 AD)

After Kaniraja Tissa's death, previous King Amanda Gamini Abhaya's son Chulabhaya came to power.

Sivali (Queen): (34 AD – 34 AD) (Second Woman Ruler)

After the death of Chulabhaya, his sister, Sivali came to power.

(Author's Note: Queen Sivali was the second woman to become the ruler of the country).

Ilanga: : (34 AD – 40 AD)

Queen Sivali was overthrown by her nephew Ilanga. King Ilanga had a problem with a powerful group of people known as “Lambakanna”. King had Lambakannas build a road to Mahathupa and had Chandalas as overseers.

(Author's Note: This is the very first time Mahavamsa mentions the Lambakanna clan. Initially there was Sihala, who came along with Vijaya. Now Mahavamsa introduces this new group – Lambakanna. Later Lambakannas captured power from the Sihala and ruled the country for nearly 1,000 years).

Lambakannas were angry with King Ilanga for this insult and plotted against him. They conducted a coup and held the King in hostage inside the castle. King's people had the royal elephant breakthrough the castle and saved the King. King Ilanga fled the capital and spent three years in hiding. King gathered a large army and came to the capital and captured the power.

Chandha Mukaseeva: (Sandha Muhunu) : (40 AD – 49 AD)

After the death of Ilanga, his son Chandha Mukaseeva became the King.

Yasalalaka Tissa: : (49AD – 56 AD)

Chandha Mukaseeva was overthrown by his brother Yasalalaka Tissa.

Subha and Yasa Story:

King Yasalalaka Tissa had a gate keeper named Subha, who had similar features as the King. King decided to play a practical joke on his ministers. King had the gate keeper dress as the King and he himself dressed as the gate keeper. The ministers came and paid homage to the gate keeper believing him to be the real King. Seeing this, King Yasalalaka Tissa (now disguised as the gate keeper) could not stop laughing. At this point Subha asked the ministers why that gate keeper is laughing. Ministers said they do not know. Then Subha ordered to put Yasalalaka Tissa to death. After the death of Yasalalaka Tissa, Subha the gate keeper became the King.

Subha: : (56 AD – 62 AD)

During Subha's reign, a fortune teller predicted that a Lambakanna man named Vasabha would become the next ruler of the country. Fearful of this prophecy, Subha ordered that all the men with the name “Vasabha” to be killed. The real Vasabha never got caught. Vasabha raised an army and defeated Subha.

~King Vasabha~

First Lambakanna King

(62 AD – 106 AD)

King Vasabha after capturing power from Subha, asked the fortune teller who predicted his ascension to power how long would he rule the country. The fortune teller said he would rule the country for twelve years. Unhappy with this prediction, King Vasabha asked Mahasangha, how to prolong his life. Mahasangha stated by conducting meritorious deeds, he would be able to prolong his life.

Hearing this, King started a major campaign to construct temples and reservoirs. He had thousand lamps lighted in Mahathupa, Thuparama, Great Bodhi Tree and Chetiya Pabbatha. He restored many ruined Viharas and stupas. He built a huge wall around the city to protect it from enemy attack. (According to Mahavamsa Tika, the wall was approximately 27 feet high).

King Vasabha constructed twelve reservoirs and twelve canals.

(Rajavaliya provides the full list of the twelve reservoirs built by King Vasabha:

Nitupatuna, Kebagalureru, Manikaveti, Kelani kolonna, Kalivasama, Mangunna, Alavadunna, Radupulla, Kalusilubala, Makulla, Vadunna, Abivudunna)

King Vasabha constructed bathing tanks inside the city. He built tunnels to bring water to them. During the time of King Vasabha, the country was prosperous. King Vasabha ruled the country for forty four years.

(Author's Note: King Vasabha is the first Lambakanna King to capture power from the Sihala. Mahavamsa clearly differentiate Lambakannas from Sihala. Later, long line of Kings spun out from the Lambakannas. With time, Lambakannas lost their distinct identity and became part of the majority Sihala. King Vasabha is considered to be one of the hardest working Kings of all time. Water tunnel built by King Vasabha has not been found. If Mahavamsa is correct, Vasabha's tunnel would be the world's first water tunnel).

Inscriptional Evidence:

Gold plate inscription was found in Vallipuram with information regarding the construction of a Vihara by the minister of Nagadipa.

"Siddha! (Hail) In the reign of the great King Vahaba and when the minister Isigiriya was governing Nakadiva (Nagadeepa), Piyaguka Tissa caused a Vihara to be built at Badakara Stana"

"Siddha, Maharaja Vahaya Rajehi Amathe
Isigiriya Nakadiva Bujameni
Badakara atanehi Piyaguka Tissa
Vihara Karithe"

(Ref: *Epigraphia Zeylanica – Volume IV –Don Martino De Silva Wikramasinghe*)

Author's Note:**Great Elahara Canal:**

King Vasabha started construction of the Great Elahara canal that brings water from Amban Ganga and feeds hundreds of reservoirs including Minneri, Girithale and Kanthalai reservoirs. Obviously most of these reservoirs did not exist during King Vasabha's time period. Elahara canal was later extended to the today's length of 54 miles by greatest reservoir builder of the ancient world, King Mahasen. (See under King Mahasen for the description of the Elahara canal).

Vanka Nasika Tissa: : (106 AD – 109 AD)

After the death of King Vasabha, his son Vanaka Nasika Tissa (Literally - Round Nosed Tissa) became the King. King Vanka Nasika Tissa built a Vihara named Mahamangala.

~King Gajabahu~
(109 AD – 131 AD)

After the death of Vanka Nasika Tissa, his son Gajabahuka Gamini (or popularly known as Gajabahu) came to power. King Gajabahu built Abhayuttara Thupa and Gaminitissa reservoir.

Story of 12,000 slaves and Warrior Neela:

(Author's Note: Interestingly this story does not appear in Mahavamsa. This story comes to us in Rajavaliya.

King Gajabahu had a habit of wondering in the city at night. One day when he was walking along a road, he heard a woman crying. King marked a cross on the door and left. Next day King sent his soldiers and brought the woman to his castle. King asked the woman why she was crying. The woman stated that her two sons and twelve thousand others were taken as slaves by a Damila King. Hearing this, King Gajabahu and warrior Neela went to Jambudeepa (India). Warrior Neela used his yagadha (heavy steel pole) to move water in the sea. King Gajabahu went to the land of Damilas and waged war. After winning many battles in Damila country, he brought the twelve thousand Sihala prisoners and additional twelve thousand Damila prisoners.

According to ancient Chola inscriptions, King Gajabahu attended a Patthini Puja in South India with the Chola monarch. This confirms King Gajabahu's visit to the Chola country. (As per Codrington - Ref. Ancient India, S. Krishnaswami Aiyangar, 1911, p. 363 and Journal of the Royal Asiatic Society C.B xiii, No. 44, p 81, and JRAS No. 45 pg 144).

Mahallaka Naga: (131 AD – 137 AD)

After King Gajabahuka Gamini's death his father in law Mahallaka Naga (Old Naga) came to power. Mahallaka Naga constructed seven Viharas during his short time as the King.

Bhatika Tissa: (137 AD – 161 AD)

After the death of Mahallaka Naga, his son Bhatika Tissa became the ruler of the country. King Bhatika Tissa built a wall around Mahavihara. Further he built Randhakandaka reservoir and Mahamani reservoir.

Kanitta Tissaka: (161 AD – 179 AD)

After Bhatika Tissa's death his son Kanittha Tissaka became the King of the country. Kanitta Tissaka ordered to restore the temple in Nagadheepa.

Kanittha Tissaka built houses for both Abhayagiri (Mahayana) and Mahavihara (Theravada) bhikkus. He built a road to Dakshinavihara.

Construction of Madirigiriya Watadageya:

King Kanitta Tissaka built the Mandalagiriya. (Mandalagiriya is identified to be Watadage of Madirigiriya).

Kanittha Tissa conducted many meritorious acts and went to heaven after his death.

Kujja Naga: (179 AD – 181 AD)

After Kanittha Tissaka's death his son Kujja Naga became the King of the country.

Kuncha Naga: (181 AD – 182 AD)

Kujja Naga was overpowered by his brother Kuncha Naga and became the King of the country. After two years at the throne, Kuncha Naga was overthrown by the commander of his army, "Sirinaga".

Sirinaga: (182 AD – 201 AD)

Sirinaga rebuilt the Lowa Maha Paaya to five stories.

(Author's Note: Original Lowa Maha Paaya built by King Dutugamunu was nine stories high. The structure was destroyed due to a fire during King Saddha Tissa's time. Saddha Tissa rebuilt it to seven stories. Now, many centuries later it was rebuilt to five stories by King Sirinaga)

Voharika Tissa: (201 AD – 223 AD)

After the death of King Sirinaga, his son Voharika Tissa became the ruler of the country. Voharika Tissa ruled the country with fairness to all. He provided state support to both Abhayagiri and Mahavihara bhikkus. King Voharika Tissa ruled for twenty two years.

Abhaya: (223 AD – 231 AD)

King Voharika Tissa was overpowered by his brother, Abhaya.

Sirinaga II: (231 AD – 233 AD)

After the death of Abhaya, King Voharika Tissa's son Sirinaga became the King.

Vijaya Kumaraka: (233 AD – 234 AD)

After Sirinaga II, his son Vijaya Kumaraka came to power.

Story of Three Lambakannas: (Sirisanga Bo, Sangha Tissa and Gothabhaya):

Three men belonging to the Lambakanna ethnic group were walking towards the city. A blind fortune teller yelled out that he could hear foot steps of three future leaders of the country. At that time Gothabhaya was walking last and stopped near the blind fortune teller and asked him "Whose lineage would endure". The fortune teller said that lineage of the person walking last would endure. Gothabhaya remembered blind man's premonition. He was walking last.

Three men became highly acclaimed officials of the government of King Vijaya Kumaraka. Once they acquired enough power, they overpowered the King and captured the kingdom.

Sangha Tissa: (234 AD – 238 AD)

Sangha Tissa (one of the three friends) became the King after Vijaya Kumaraka.

**~Siri Sangha Bo~
(238 AD – 240 AD)**

After the death of Sangha Tissa, Siri Sangha Bo became the ruler. He was a very pious King, who conducted many meritorious deeds.

Devil Ratakki:

During King Siri Sangha Bo's time period, red eye disease spread through the country. The disease was caused by a devil known as "Ratakki". Many people died due to the disease. King Siri Sangha Bo lied on the ground and wished that he would not raise from the ground unless Ratakki come to him. As King wished, Ratakki the devil came to King Siri Sangha Bo. King asked the Ratakki to take him and save the people from the disease. Ratakki did not agree. Ratakki stated that he wants half the country. King said that's impossible. Finally Ratakki agreed to accept offerings from each house every day.

Gothabhaya's Rebellion:

During King Siri Sangha Bo's time, his former friend, Gothabhaya started a rebellion against the King. Refusing to fight, King left the kingdom and Gothabhaya became the ruler.

Gothabhaya: (240 AD – 253 AD)

After King Siri Sangha Bo left the city, Gothabhaya became the new King. He was suspicious that Siri Sangha Bo would come back with an army. Gothabhaya promised to provide huge sum of money to anyone who would bring Siri Sangha Bo's head.

Siri Sangha Bo Giving His Head to a Poor Man:

One day in the jungle, Siri Sangha Bo met a very poor man. King removed his head and gave it to the poor man so that he could claim the prize. The homeless man took the head to King Gothabhaya. King was not sure whether it belongs to Siri Sangha Bo. At this point, the head started to talk and confirmed that it is really Siri Sangha Bo and Gothabhaya should provide the promised prize to the poor man. King Gothabhaya gave the promised prize to the poor man.

King Gothabhaya renewed stone pillars at Lowa Maha Paaya.

(Author's Note: Mahavamsa provides a detailed list of meritorious acts conducted by King Gothabhaya. He is the father of one of the greatest Kings of Lanka, King Mahasen).

King Githabhaya's Two Sons: (Jetta Tissa and Mahasen):

King Gothabhaya had two sons. Jetta Tissa was the older son and Mahasen was the younger son. A Chola monk named Sanghamittha was the mentor of two young boys. Thera Sanghamittha was against Mahavihara (Theravada) bhikkus. King Gothabhaya was closer to Thera Sanghamittha and obtained advice from him against the wishes of Mahavihara bhikkus. Two sons grew up under Sanghamittha. Bhikku Sanghamittha was more fond of Mahasen than Jetta Tissa. Due to this reason, older son Jetta Tissa was not happy with bhikku Sanghamittha.

Jetta Tissa: (253 AD – 263 AD)

After the death of Gothabhaya, Jetta Tissa became the King. Jetta Tissa was a cruel man. He had ministers of his father's court killed during the funeral of King Gothabhaya and had the bodies impaled around the pyre.

Bhikku Sanghamittha left the country, knowing that he was hated by Jetta Tissa..

King Jetta Tissa increased the Lowa Maha Paaya to seven stories. After King Jetta Tissa's death, his brother, Mahasen became the ruler.

~Mahasen~
(275 AD – 301 AD)

After Mahasen was consecrated, his mentor Mahayana bhikku Sanghamittha came back to the city. Bhikku Sanghamittha convinced King Mahasen that Mahavihara bhikkus were not teaching real Vinaya (Disciplinary Code of Buddhism).

Penalty for People Who Provided Food to Mahavihara Bhikkus:

King Mahasen established a fine for anyone who provided food to Mahavihara bhikkus. Due to this reason, Mahavihara bhikkus were unable to survive in the capital city. They abandoned Mahavihara and went to Rohana. (Southern part of the country).

Destruction of Mahavihara and Lowa Maha Paaya:

Bhikku Sanghamittha advised the King, that since Mahavihara is abandoned by bhikkus, the land now belongs to the King himself. King gave permission to destroy Mahavihara. Bhikku Sanghamittha sent soldiers and destroyed Mahavihara and Lowa Maha Paaya. The building materials obtained from two buildings were used to build more buildings in Abhayagiri Vihara.

(Author's Note: Original Mahavihara was built by King Devanam Piya Tissa for the use of Mahinda Thera. Now almost six hundred years later it was destroyed during the time of King Mahasen).

Rebellion by Minister Maghavannabaya:

King Mahasen's destruction of Mahavihara and Lowa Maha Paaya distressed many people in the country. One minister (who was a good friend of the King) named Meghavannabaya went to Rohana and gathered an army. King Mahasen came with the state army to fight the minister. Two armies camped on either side of Duratissa reservoir. During the night, minister thought I should have dinner with my good friend, King Mahasen, who is camped on other side of the reservoir. (Two were about to fight with each other next morning). The minister went to King's camp and introduced himself and the King let him come to the camp. Two had dinner together. King asked why, he (the minister) became a rebel. The minister stated that destruction of Mahavihara by the King made him a rebel.

King apologized for the deed and promised to reconstruct Mahavihara.

Death of Sanghamitta:

After destroying Mahavihara, bhikku Sanghamittha came with men to destroy Thuparama. At that time one of King's wives provided money to workers to kill Sanghamittha. The workers killed Sanghamittha and saved Thuparama from destruction.

As promised, King built the Mahavihara. Bhikkus who left Mahavihara came back to dwell there.

Construction of the Jethavana Vihara:

A friend of Sanghamitta, Thera Tissa was the Mahathera or the chief monk of Dakkinarama. He convinced the King to build a huge Thupa in the land belonging to Mahavihara. Mahavihara bhikkus tried to stop this action but was unable to do so. Jethavana Vihara was built on the land belonging to Mahavihara.

King Mahasen built *Manihira* (Minneriya) reservoir and fifteen other reservoirs and the *Pabbathantha* canal.

Sixteen reservoirs built by King Mahasen are; (*Manihira, Mahagama, Challura, Khanu, Mahamani, Kokavata, Dhammarama, Kumbalaka, Vahana, Ratmalakandaka, Tissavadamanaka, Velangavithi, Mahagallaka, Cira, Mahadaragallaka, Kalapasana*).

As per Mahavamsa, he gathered much merit and much sin.

Author's Note: *Ratmalakandaka* is identified to be Padawiya reservoir, *Tissavadamanaka* as Kaudulla reservoir, *Mahadaragallaka* as Nachchaduwa reservoir.

Author's Note: King Mahasen's time period was a golden era in Lanka but not for Buddhism. King Mahasen was the first to destroy Mahavihara yet after his death, people made him a god. Even today, almost two thousand years later people in Sri Lanka call him Mahasen Deviyo or Minneri Deviyo).

Elahara Canal:

King Vasabha initiated the Elahara canal scheme and King Mahasen built it to the present status. The canal, which was neglected for centuries, was restored by the restoration program started by British Governor Henry Ward. Elahara canal starts from Amban river near Elahara and carries water to large reservoirs in north, Minneriya, Girithale and Kantalai reservoirs. Total length of the canal is 54 miles and the width varies from 70 ft to 200 ft. (Compare this with a 300 ft length of a soccer field).

The Greatest Canal in the Ancient World: (Ref: Sir Emerson Tennent)

"Excepting the exaggerated dimensions of the lake Moeris in Egypt and the mysterious basin of Al Aram, no similar construction was formed by any race whether ancient or modern, exceed in colossal magnitude of the stupendous tanks of Ceylon. The reservoir of Kohrud of Isphan, the artificial lake of ajmeer, or the tank of Hyder in Mysore can no more be compared in extent or grandeur with Kala Wewa or Padawiya. The conduits of Hazekiah, the Kanat of the Persian or the subterranean water courses of Peru can vie with the Elahara canal, which probably connected the lake of Minneri with Sea of Parakrama (Parakrama Samudra) with the Amban river"

(*Sir Emmerson Tennent, Ref: R.L Brohier, Ancient Irrigation Works of Ceylon – Edited for brevity*).

Path of the Elahara Canal:

- Milepost 0.0 - Amban river was dammed and water was diverted to the Elahara canal.
- Milepost 4.0 - Canal crosses the Kongeta Oya (river)
- Milepost 5.0 - Canal crosses the Kirandagalle Ela (river)
- Milepost 6.2 - Canal is provided with an overflow weir (Galwana – 50 ft wide with wing walls).
Galwana would let flood water escape without damaging the canal bund.
- Milepost 6.5 - Canal crosses the Heerati Oya (70 ft wide breach in the canal bund) Milepost 7.5 - Second overflow weir
- Milepost 9.0 - Sluice to feed tributary canals
- Milepost 10.0 - Canal crosses the Kottapitiya Oya (50 ft wide breach in the canal bund)
- Milepost 12.0 - Second sluice to obtain water

Milepost 14.5 - Overflow weir (Galwana)
 Milepost 16.0 - Canal crosses the Athanakadawela Oya (70 ft wide breach in the canal bund)
 Milepost 16.5 - Overflow weir (Galwana)
 Milepost 16.8 - Meegolla Ela (river) enters the canal
 Milepost 17.0 - Meegolla Ela (river) departs the canal
 Milepost 18.0 - Canal crosses the Radawige Oya
 Milepost 19.0 - Canal feeds the Konduruwewa reservoir
 Milepost 20.0 - Overflow weir (Galwana)
 Milepost 20.7 - Main canal branches off to three sub canals.
 Milepost 21.0 - Canal feeds the Minneriya reservoir.
 Milepost 22.5 - Canal feeds the Rotawewa reservoir
 Milepost 25.0 - Canal feeds the Matalawewa reservoir
 Milepost 26.0 - Crosses the Gal Oya – Polonnaruwa road (Canal bund is 10 feet high)

At the 54th milepost, canal enters the Kantalai reservoir.

(Ref: R.L Brohier, *Ancient Irrigation Works of Ceylon – Edited for brevity*)

Cost Estimate to Build First 24 Miles of The Elahara Canal:

British Governor, Henry Ward calculated the cost to build the first 24 miles of the Elahara canal to be 200,000 British Pounds in 1857 based on labor and material rate existing at that time.

"To conduct the water of the Ambanganga to Minneriya, and to divert the streams falling from this range of hills, this wonderful embankment which extended without intermission for 24 miles was constructed. Its height as before mentioned varies from 40 to 90 feet, but taking its average at 50 feet it must have contained more than 3,800,000 cubic yards of earthwork which with the masonry would have cost at the present rate of labor not less than 200,000 British Pounds".

(Ref: *Sir Henry Ward's Minutes and Collected Papers, Ceylon Almanac, 1857*)

Assuming an inflation rate of 5% over the years, this sum would be equal to 250 million British Pounds today. (390 million US Dollars).

Kanthalai Reservoir: (Ganthalwa Wewa):

This is another stupendous work of King Mahasen. He built this reservoir during the end of his reign. Originally known as Ganthalwe Wewa (plain gifted to temples) corrupted by Englishmen to Kanthalai. It has a circumference of 20 miles with a height of 30 ft. The bund of the reservoir at the base is measured to be 150 ft. (Half the length of a soccer field!). It has a submerged area of 3,700 acres. The bund was built using large stones piled up in a manner to contain water. Stupendous amount of labor was expended for the construction of the bund of this reservoir. The ancient Engineer selected this location for the reservoir due to surrounding hills. He made maximum use of the existing hills to contain water. Henry Cave writes the following on Kanthalai.

"Spotted deer are browsing: Peacocks airing their gaudy plumage, strut over the plain; a majestic elephant is enjoying his evening bath in the shallows; herds of buffaloes leave the shade of the woods to slake their thirst; grim crocodiles are basking on the shore; troops of chattering monkeys are sky larking in the trees, while the stately cranes and pink flamingos stalk the shallows. Such are the scenes that surround the lake of Kanthalai"

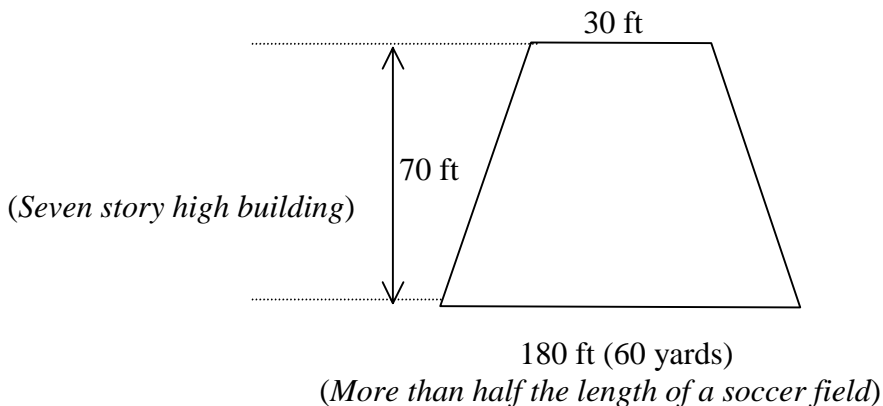
(Ref: R.L Brohier, *Ancient Irrigation Works of Ceylon – Edited for brevity*)

Kaudulla Reservoir: (Tissavaddhamanaka of Mahavamsa):

Kaudulla has a bund of 120 ft wide at the base extending to a greater height than the bund of Minneriya. Height of the bund of this reservoir is measured to be 50 ft. In 1680 AD, an Englishman named Mr. Pybus had written that this reservoir was in working order.

Padawiya Reservoir: (Ratmalakandaka of Mahavamsa):

This is another huge reservoir built by King Mahasen. The bund of this reservoir is much larger than the bund of the Minneriya reservoir measuring 70 ft in height, 180 ft at the base and 30 ft at the top with a length of 11 miles.



Needs Million Workers for 10 to 15 years: (Governer Henry Ward)

"Padawiya reservoir, most gigantic works of all the reservoirs – 30 ft broad at the summit, 180 ft at the base and seventy feet high. Its construction must have occupied a million people for 10 to 15 years"

Governer Henry Ward (Ref: R.L Brohier, *Ancient Irrigation Works of Ceylon*)

The reservoir obtains water from damming Yan Oya and Ma Oya. The sluice of this reservoir was considered to be built using very high Engineering knowledge.

Padawiya sluice:

"The existing sluice is a remarkable work, not merely from its dimensions but from the ingenuity and the excellence of its workmanship. It is built of layers of hewn stones varying from 6 to 12 feet in length and still exhibiting a sharp edge and every mark of the chisel.

These rise to a ponderous wall immediately above the vents which regulated the escape of the water, and each layer of the work is kept in its place by the frequent insertion, endwise of long plinths of stone, whose extremities project beyond the surface"

Sir Emerson Tennent (Ref: R.L Brohier, *Ancient Irrigation Works of Ceylon*)

Padawiya Inscription:

Inscription was found in Padawiya reservoir indicating it to be restored by King Parakramabahu at later times.

Wahalkada Reservoir:

Another large reservoir built by King Mahasen. Mora Oya was dammed and a canal known as Yoda Ela was built to bring water to this reservoir. The bund of this reservoir ranges from 50 to 60 ft in height.

Mahadaragala Reservoir: (Nachchaduwa Reservoir):

Mahadaragala reservoir (today known as Nachchaduwa reservoir) is considered to be one of the sixteen large reservoirs built by King Mahasen. Mahadaragala lies just outside the city of Anuradhapura. Centuries later King Dhatusena built a canal (Jayaganga) to bring water to this reservoir from Kalawewa. This reservoir is considered to be a bold scheme since huge flood water with very high velocity could come down the valley. Mahavamsa probably makes another reference to this reservoir during the time of King Moggallana II. It is said that King Moggallana II, who lived 300 years later built Passapatanavapi reservoir by damming the Kadamba river (Malwathu Oya). This description matches well with Nachchaduwa. It is possible that Moggallana II could have expanded the work of Mahasen.

The embankment is 5,550 ft long, 36 ft high with a slope of 2.5 ft horizontal to 1 vertical. The slope facing the water is armed with stones. The reservoir has a capacity of 525 million Cu. ft and a surface area of 2,015 acres.

167 feet long and 44 feet wide masonry structure was provided for flood escape. (Overflow weir or Pitawana in Sinhalese).

"It was a bold scheme as floods estimated to amount to 11,000 cu ft per second were to be expected and there was no suitable rock over which they could be allowed to flow, but it was carried out successfully"

(Ref: H. Parker, *Ancient Ceylon*)

Minneriya Reservoir: (Manihira in Mahavamsa):

This is the crowning glory of King Mahasen. Minneriya reservoir is 21 miles in circumference. The bund is built solidly as other works of King Mahasen has a height of 50 ft. The reservoir submerges 4,670 acres and has a capacity of 70,730 acre ft.

(1 acre ft = 272,140 gallons).

The reservoir was so huge people of later times believed that it was built by demons. Amount of labor expended on this reservoir amazed many including the British Governor Henry Ward.

“No wisdom and no power in the ruler can have forced such efforts even upon the most passive oriental nations, without general persuasion that the work was one of paramount necessity and that all would participate in its benefits”

Governor Henry Ward (Ref: R.L Brohier, *Ancient Irrigation Works of Ceylon*).

Note by R. L Brohier (Ref: Seeing Ceylon):

“With Habarana bazaar and the rest house behind, the scenery changes in character. The road makes tortuous trial through the few occasional patches of high forest now left. Emerging from the seclusion of one of these on to a corridor of grass land where the eye has more liberty, a gleaming, glistening sheet of water breaks into view. This is your first glimpse of the famous Minneri lake – The Minihira of the *Mahavamsa*. The open grass land you pass is the spillway”.

Thanks to Elahara canal that brings water from both Mahavali river and Amban river, Minneri is supplied with water year round.

Siyambalagamuwa Reservoir:

Another huge reservoir built by King Mahasen, located west of Kalawewa. Three centuries later King Dhatusena built a canal from Kalawewa to supply water to this reservoir.

Pabbathantha Canal:

Mahavamsa states that King Mahasen built a canal known as Pabbatanta canal. The Kalinga Yoda Ela (canal) that extends from Mahavali river near Kalinga Nuwara matches well with the description given in Mahavamsa. (Ref: Brohier R.L, *Seeing Ceylon*). There are two other canals in the vicinity. They are Aciravathi and Gomathi canals. Mahavamsa says, that these two canals were restored by King Parakramabahu. It is clear that during ancient times Kalinga Nuwara irrigation scheme was a great feat comparable to Elahara canal and Minneri combination.

King Mahasen - Greatest Reservoir Builder of The Ancient World:

King Mahasen is considered to be the greatest reservoir builder of the ancient world. Only King Parakramabahu the Great could come close in that regard. King Mahasen built sixteen large reservoirs and two long canals.

Restoration of Ancient Reservoirs: (Note on Governor Sir Henry Ward):

Restoration of most of the ancient work was conducted during British era thanks to Governor Henry Ward. Here I have included a portion of an article written by first Prime Minister of modern Lanka, D.S Senanayaka. (Ref: R.L Brohier, *Irrigation Works in Ancient Ceylon*).

“If any governor deserved the gratitude of the people of this country, Sir Henry Ward has a preeminent claim to it. Seeing the country for himself with his own eyes and not through rose colored spectacles, investigating personally with all the force and acumen of an experienced statesman the actual conditions of the country and the people he was called upon to govern, he was imbued with a deep sympathy for the people whose agricultural system had been permitted by his predecessors to crumble through neglect. All irrigation activity in the country to date must trace its origins to the policy which Governor Ward declared”

D.S Senanayaka, Minister of Agriculture, 1934

Author's Note: As mentioned earlier, construction of Elahara canal alone would cost 390 million US dollars. Cost of construction of sixteen large reservoirs would definitely tip the balance at 4 to 5 billion US dollars, if they were to be constructed today. On top of that, King Mahasen constructed the huge Jethavana Vihara.

God Kataragama:

As per Sinhalese tradition King Mahasen after his death became god Kataragama. (On the other hand Tamils believe God Kataragama to be God Skandha of South India).

Wilhelm Geiger believes, Mahavamsa compiled by Mahathera Mahanama came to an end with this chapter. Mahathera Mahanama compiled Mahavamsa, during the time of King Dhatusena, 150 years after King Mahasen. It is not clear why Mahathera Mahanama did not continue the work till King Dhatusena's time period.

Mahavamsa, after the time period of King Mahasen was compiled by Dhammakitti Mahathera.

End of First Section of Mahavamsa

Siri Meghavanna (Kithsiri Mevan): (304 – 332 AD)

After the death of King Mahasen, his son Siri Meghavanna came to power. He gathered Mahavihara bhikkus and asked them how he could rectify the damage caused by his father. Mahavihara bhikkus stated that Mahavihara and magnificent Lowa Maha Paaya were destroyed during his father's time.

King Siri Meghavanna restored Mahavihara and Lowa Maha Paaya. He made a statue of Mahinda Thera and placed it in Mihintale.

Arrival of Dhantha Dhatu (Tooth Relic):

During King Sirimegha Vanna's time, a Brahmin Princess from the Kalinga country brought the tooth relic of Lord Buddha to Lanka

(Author's Note: Interestingly, Mahavamsa does not provide a detailed account of this important event. It is further interesting that Thera Dhammakitti wrote the "Dhantha Dathu Vamasa" as well as this portion of Mahavamsa. Rajavaliya account of the arrival of Dhantha Dhatu is provided below.)

Rajavaliya Account of Arrival of Dhantha Dhatu (Tooth Relic):

King Guhasiva, the King of Kalinga country was attacked by an enemy force. King told his daughter Ranmali (better known as Hemamala) and her husband (Dhantha) to take away the Dhantha Dhatu to Lanka, if he loses the war. King Guhasiva lost the war and Princess Hemamala and Prince Dhantha brought the tooth relic to Lanka. The tooth relic was hidden inside Hemamala's hair during her long travel from Kalinga country to Lanka..

King Siri Megha Vanna joyfully accepted the tooth relic and built a Vihara for it. Prince Dhantha and Princess Hemamala were given royal protection and residence in Kirawela (Beligal Korale) for rest of their lives.

Jetta Tissa II: (332 – 340 AD)

After the death of Siri Mega Vanna his brother's son, Jetta Tissa came to power. King Jetta Tissa was a pious King who conducted many meritorious deeds.

Buddhadasa: (341 – 370 AD)

After, Jetta Tissa his son Buddhadasa became the King. King Buddhadasa was known as a good physician.

Curing of the Sick Snake:

One day when King Buddhadasa was traveling on royal elephant, he saw a sick snake. He knew that the snake had an illness in its belly. King told the snake "I would like to cure your sickness, but I am afraid to touch you". Then the snake inserted its head inside an ant mound. King operated the snake and cured it.

Curing a Monk Using Horse Blood:

A monk was sick by drinking milk contaminated with worms. The monk was brought into the attention of the King. At the same time there was a sick horse nearby. King asked an attendant to bring a cup of blood from the horse. King gave the cup of blood to the monk without telling him what it is. After the monk had finished drinking the cup of blood, King told him that it was horse blood. The monk was extremely disgusted and started to vomit. The worms inside the belly of the monk came out as well. The monk was cured.

King Buddhadasa built viharas and conducted numerous meritorious deeds during his time period.

Upatissa: (370 AD – 412 AD)

After King Buddhadasa, his son Upatissa came to power.

King Upatissa was Murdered by His Queen:

King Upatissa's queen had a secret relationship with King's brother, Mahanama. They plotted against the King and murdered him. King Upatissa built Rajappula, Gijjakhuta, Pokkharapasaya, Valahassa, Ambutthi and Gondigama reservoirs.

Author's Note: (Thopawewa): As per both Pujavaliya and Rajavaliya, King Upatissa built the Thopawewa in Polonnaruwa. Later Thopawewa and two other reservoirs (Dumbuthulu Wewa and Iramudhu Wewa) were connected together by King Parakramabahu to build the Sea of Parakrama. (Parakrama Samudraya).

Mahanama: (412 AD – 428 AD)

King Mahanama built three Viharas and prohibited them to Abhayagiri monks.

Arrival of Buddhaghosha

A young Brahmin living in Bodhimandha (Today known as Buddha Gaya) studied vedas. He could recite the Vedas by memory. Interested in Buddhism, young Brahmin went to the Buddhist temple at Bodhimandha. He asked the chief monk at the temple to explain the Buddhist system. The chief monk, Revatha explained Dharma and Abhidharma to the young Brahmin. Young Brahmin was impressed with Buddhism and became a monk. He was given the name "Buddhaghosha".

Bhikku Buddhaghosha wrote a commentary to the Abhidharma book Dhammasangani.

(Author's Note: There are seven books in Abhidharma pitaka.

- i. Dhammasangani,
- ii. Vibhanga,
- iii. Dhatukatha,
- iv. Puggalapaññatti,
- v. Yamaka
- vi. Patthana.

vii. Kathavatthu,

Author's Note: The commentary to Dhammasangani, written by Buddhaghosha is known as Atthasalini and has been translated to English by Ed Muller).

Mahathera Revatha was impressed with Buddhaghosha's talent and made the following request.

"Here in Jambudweepa, we have the Tripitaka. The commentary to the Tripitaka in Pali language is not available. It is available in Lanka in the language of Sihala and known as "Sihala Atthakatha". Sihala Atthakatha is faultless. Go to Lanka and learn Sihala language and translate Atthakatha back to Pali language."

Young Buddhaghosha accepted Mahathera Revatha's request and came to Lanka.

(Author's Note: Tripitaka is difficult to understand without Atthakatha. (Commentaries to Tripitaka). Atthakatha was formulated during first Dharma Sanghayana. It seems Pali Atthakatha was not available during Buddhaghosha's time. Bhikkus in India knew its existence in Sinhalese language in Lanka).

Buddhaghosha came to Mahavihara and requested Sihalaatthakatha books from the monks at Mahavihara. Bhikkus at Mahavihara asked Buddhaghosha to prove his knowledge in Tripitaka. Buddhaghosha wrote the well known Buddhist book "**Visuddhi Magga**" which summarized Tripitaka and showed the path to Nirvana. (Visuddhi Magga – Path of Purification).

Bhikku Buddhaghosha read Visuddhi Magga in front of all Mahavihara bhikkus. Then all bhikkus chanted Visuddhi Magga with joyful heart together with Buddhaghosha.

(Author's Note: There are two major Buddhist works in existence that do not belong to original Tripitaka. They are Buddhaghosha Thera's Visuddhi Magga and Vasubandhu Thera's Abhidharma Kosha. Vasubandhu Thera belongs to a sect known as Yogacharin. Visuddhi Magga has been translated to English by bhikku Nanamoli and Abhidharma Kosha has been translated to English by La Vallée Poussin).

After this great achievement by bhikku Buddhaghosha, Mahavihara monks handed over Sihalaatthakatha to Buddhaghosha. Buddhaghosha translated Sihalaatthakatha to Pali.

(Author's Note: Even from today's standard, Visuddhi Magga is a great work. As Mahavamsa states, Mahavihara bhikkus considered bhikku Buddhaghosha to be Maithree Buddha or the reincarnation of next Buddha)

Sotthi Sena: (432 Ad – 432 AD)

After the death of Mahanama, his son Sotthi Sena became the King. He was killed the same day and umbrella bearer came to power. A minister of Sotthi Sena had the umbrella bearer killed and had a thief known as Mittasena consecrated as King. A Prince named Pandu in Southern India hearing the unstable situation in Lanka came and captured power from Mittasena. During this time, a boy named Dhatusena, belonging to an ethnic group known as Moriya was born.

(Author's Note: This is the first time Moriya clan was mentioned. Later Moriyas captured power from Lambakannas and ruled the country for many centuries).

Parinda: (432 AD – 433 AD)

After Pandu, his son Parinda ruled the country. After Parinda, his brother Kuddha Parinda came to the throne. During this time Dhatusena had built an army strong enough to fight Kuddha Parindha.

Kuddha Parinda was killed during the war with Dhatusena and a Damila named Tiritara came to power. He also was killed by rebellious Dhatusena. Another Damila named Dhatiya became the King after Tiritara. He also was killed by Dhatusena's forces. After Dhatiya, a Damila named Pitiya came to power. Dhatusena killed Pitiya and became the King.

~King Dhatusena~ **(459 AD – 478 AD)**

After been consecrated, Dhatusena built many Viharas and reservoirs. His biggest achievement was magnificent reservoir "Kala Wewa". King Dhatusena built eighteen reservoirs in the country.

Writing of Mahavamsa:

King Dhatusena ordered to produce an interpretation to the Deepavamsa and spent 1,000 gold coins (Kahavanu) for the work.

(Author's Note: Interpretation to Deepavamsa is considered to be "Mahavamsa". Mahavamsa is more complete than Deepavamsa since the author Mahathera Mahanama used other older sources other than Deepavamsa. Hence Mahavamsa was written by Mahathera Mahanama under the patronage of King Dhatusena. Interestingly Mahathera Mahanama does not write all the way to King Dhatusena. He stops at King Mahasen's time period).

King Dhatusena Built a Statue of Mahinda Thera:

King Dhatusena built a statue of Mahinda Thera and brought it where the theras were buried.

(Author's Note: As per Sri Lankan tradition, Mahinda Thera was buried north of the Thuparama while his sister Sangamitta was buried east of Thuparama).

Kassapa and Moggallana:

King Dhatusena had two sons (Kassapa and Moggallana) and one daughter. Due to a family problem, King Dhatusena burnt his own sister alive as a punishment. Son of the dead woman, Migara was extremely angered by this incident. (Migara is King Dhatusena's nephew. Mahavamsa does not provide sufficient information of the family problem that occurred).

Migara, banded with Kassapa and plotted against the King. They overpowered King Dhatusena and imprisoned him.

Kalawewa/Jaya Ganga Scheme:**Kala Wewa: (Kala Wewa Reservoir):**

Kala Wewa is one of the magnificent reservoirs of the ancient world. This reservoir has a circumference of 40 miles and has a total area of seven square miles at full capacity. The ancient spill (pitawana) is measured to be 216 feet in width and 170 ft in length. For comparison, the width of the spill is more than three quarters length of a soccer field! The spill was built using hammered Granite, a solid structure one could imagine. Each block of Granite is shaped precisely to fit its neighbor. The whole structure eventually acts like one huge rock.

The embankment of Kalawewa is 60 to 80 feet high with a base of more than 200 ft and a length of 3 miles.

When George Turnour (First to translate Mahavamsa to English) visited the site, he was unable to understand why such a huge spill was built.

Turnour wrote “*One of the most stupendous monuments of misapplied labor in the island*”. Same sentiment was expressed by Emmerson Tennent. Later it was found out that such a large spill and an embankment is necessary to withstand flood waters during the heavy monsoon season.

According to the tradition, a tunnel was built to carry water from Amban river to Mirisgoni river to Kalawewa. So far this tunnel has not been found. (It is not clear whether anyone seriously looked for it).

Where Does Kalawewa Get its Water: Immense dam was constructed across Dambulu Oya and Mirisgoni Oyas. (Oya means river in Sinhalese). More water is obtained from Hawnell Oya and drainage coming from the Matale hills also being captured. King Dhatusena did not stop from building Kalawewa. He built a 54 mile long canal from Kalawewa to the city of Anuradhapura known as Jayaganga. It is not an exaggeration to say that very existence of the city of Anuradhapura was dependant on Kalawewa and Jayaganga. Another canal, not inferior to Jayaganga was built to connect Kalawewa with the Siyambalagamuwa reservoir and thirty other small reservoirs.

Kadawara Deviyo: (God Kadawara): (Not in Mahavamsa)

According to the Sinhalese tradition, King Dhatusena appointed a man named Kadawara to maintain the magnificent Kalawewa. One day there was a breach in the bund. In order to stop the breach, Kadawara placed himself in the breach until workers repair it. During the event, Kadawara died and became a god. Today Kadawara is considered to be guarding the reservoir as a god as he did while he was alive.

Note by D.S Senanayake on Kalawewa (First Prime Minister of Lanka):

“When we have evidence before our eyes of a bund of over 17 million cubic yards which at ordinary rates of labor in this country must have cost 1,300,000 British Pounds, a sum which would be sufficient to form an English railway of 120 miles long, and we remember that bund is one of a number of embankments that held together immense reservoirs in the country.

When we have the testimony of a modern Engineering expert that as one whose duties permitted him to gain an intimate acquaintance with the ancient works he could never conceal his admiration of the Engineering knowledge of the designers of the great irrigation schemes of Ceylon and the skill with which they constructed".

D.S Senanayake, (Ref: R.L Brohier, Ancient Irrigation Works of Ceylon)

Author's Note: Above note was written in 1933, seventy years ago. Assuming an average inflation rate of 7%, the thirteen mile long bund would need 148 million British pounds (240 million US dollars) to complete it today!.

Jayaganga: As mentioned earlier, Jayaganga was built to bring water from Kalawewa to the city of Anuradhapura. There are three major reservoirs in the city of Anuradhapura. They are Abhaya wewa, Tissa wewa and Nuwara wewa. Water from Kalawewa was used to feed these three reservoirs in the city and the Nachchaduwa reservoir just outside the city. Jayaganga is approximately 54 miles in length and 40 feet in width. Many irrigation Engineers are baffled how such a long canal with a width of 40 feet could have been planned and constructed 1,500 years ago.

Gradient of Jayaganga: The gradient of Jayaganga was measured to be 6 inches per mile. (1:10,000). Maintaining such a gradient is an extremely challenging task even for the modern Engineers who have access to laser guided survey equipment. Few miles after leaving Kalawewa, the Jayaganga divides into two branches. One branch goes towards Nachchaduwa reservoir while the other goes towards the Anuradhapura city reservoirs, Tissa wewa and Abhaya wewa.

King Dhatusena's Kalawewa/Jayaganga scheme was designed to provide water to sixty village reservoirs and to the city of Anuradhapura.

Interesting Account of Engineers Who Restored the Jayaganga Scheme:

When Jayaganga was restored by modern Engineers, they found that ancient Engineer was waiting for them. When modern Engineers decided to locate a sluice based on modern Engineering concepts, they many times found ancient sluices buried at that same location.

"Many instances might be advanced to show that in the course of restoration – both on a small and large scale – the modern Engineer frequently found himself anticipated by his ancient predecessor.

In one case, a branch channel from the Jaya Ganga set out some years ago by an irrigation Engineer, was found to run along the same line as an ancient branch, later discovered, constructed to irrigate the same lands – the old and new work never being more than a few feet away from each other.

Mr. Balfour imparts another striking example, "When in charge of these works some years ago, I set out a new sluice on the Jaya Ganga fixing its position according to modern ideas, and later on when excavating for the foundation we came across ruins of an old sluice. Thus showing that the Engineer of some fifteen hundred years ago had the very same ideas"

(Ref: Transcriptions, Engineering Association of Ceylon, 1914).

Kalawewa/Jaya Ganga Scheme – (Best Engineered Irrigation Scheme of the Ancient World):

King Dhatusena's Kalawewa\Jaya Ganga scheme was not second to Minneri/Elahara scheme of Mahasen or Parakrama Samudra of Parakramabahu.

Kalawewa\ Jaya Ganga irrigation scheme of King Dhatusena with a fifty four mile long canal and a reservoir of 40 mile circumference can be considered as the best engineered irrigation scheme of the ancient world.

Author's Note: Few years ago Jaya Ganga was about to be destroyed in order to mine Phosphate to produce fertilizer!. Thanks to an injunction by the supreme court, the project was abandoned.

~King Kassapa~
(478 AD – 495 AD)

After Kassapa came to power, his brother Moggallana fled to Jambudeepa. (India). Kassapa knew that Moggallana would come back with an army to fight him.

Treasure of King Dhatusena:

Migara told King Kassapa that huge treasure was hidden by Dhatusena to be given to Moggallana. Kassapa sent men to his father's prison to inquire of the treasure. Dhatusena sent the messengers back. Kassapa sent messengers again and again. Dhatusena thought "*He is planning to kill me. Let me go and meet my teacher and friend bhikku living near Kalavapi and bathe there and die*".

Dhatusena told Kassapa's men that if he could go to Kalavapi, he would show the treasure. Kassapa allowed, Dhatusena to go to Kalavapi (Kala Wewa). On his way, Dhatusena asked the chariot driver to take him to the Vihara where his teacher and bhikku friend lived. Chariot driver took him to the Vihara. King Dhatusena gave a letter to the chariot driver stating the favor.

Seeing King Dhatusena coming to the Vihara, the Thera was joyful. Two men were happy to see each other. They felt like they conquered a kingdom and sat next to each other. The Thera preached the law of impermanence to King Dhatusena.

(**Author's Note:** The name of the Thera is not given in Mahavamsa. One may wonder whether it is Mahathera Mahanama)

Then King saluted the monk for the last time and went to Kalawawa with Kassapa's men. King Dhatusena bathed in the reservoir and drank from it. Then he took a handful of water from Kalavapi and told Kassapa's men "This is my treasure". Soldiers went back and gave the message to King Kassapa. Kassapa was enraged. Kassapa thought if his father lived, he would help Moggallana.

King Kassapa gave the order to Migara to kill his father. Migara was extremely happy since he could avenge the death of his mother. Migara went to Kalawawa to see Dhatusena. Seeing Migara, Dhatusena said "I have same feelings towards you as for Moggallana". Migara laughed and shook his head. Then he had King Dhatusena killed by plastering him to the bank of the reservoir.

After murdering his own father, King Kassapa decided to build his palace on top of a rock. He built a staircase in the form of a lion.

(**Author's Note:** Mahavamsa statement of the lion image is accurate since huge paws of the lion image still exist in Sigiriya. Paw of the lion image is taller than a man. Due to this lion statue, the rock was called Sihagiri. Today it is known as Sigiriya).

On top of the rock he built his castle. King Kassapa trying to save himself from the crime he committed against his own father, conducted many meritorious deeds. King gave land to Viharas. Bhikkus refused to accept the land given by King Kassapa, since they thought people would despise them for accepting land from a Peethugathaka.

(Peethugathaka – A man who killed his own father).

(Author's Note: Sometimes wars are conducted for silly reasons. King Kassapa, built Sigiriya and acquired the status "Parvatha Raja", meaning King of the rock. Apparently, there was another King in Pallava country who already was living on top of a rock with the same name. The Pallava King sent a message to King Kassapa to stop using the name Parvatha Raja. King Kassapa refused. Army sent by Pallava King to kill King Kassapa was defeated).

Since bhikkus were not accepting land given to Viharas, he gifted the land in the name of Buddha to gain merit. Bhikkus then accepted the land.

King Kassapa always lived in fear of Moggallana.

Moggallana's Ascent:

As expected Moggallana came to Lanka with an army. When Kassapa heard of Moggallana's advancement he thought "I will devour him as a ferocious beast". Kassapa went to war with Moggallana and was defeated by Moggallana's forces. Seeing the inevitable defeat, Kassapa turned back his elephant and started to flee but encountered a marsh. No place to run, Kassapa cut his throat and died. Moggallana was happy, so that he did not have to kill his own brother.

Author's Note: People who went to see Sigiriya wrote graffiti on Sigiri walls. These graffiti are known as "Kurutu Gee" in Sinhala. Prof. Senarath Paranavithana translated nearly 700 of these poems. Some of them from 600 AD are given below. (Edited for brevity).

Swasthi! Budhgamu wehera niyamjeth na sagasmi leemi
(Hail! I am Na Sagasmi, the chief administrator (niyamjeth) of Budhgamu wehera is writing (leemi))
Balannata gahanun balumo sihigiri
(We looked at Sihigiri in order to look at women)
Piri manajol kathun mayattha la jolannathun
(My heart's desire was fulfilled by the lovely women who stood there)

Palawathu Wela Aramba Thanoo Sangapal me gee Leemi
(I am Sangapal who built the Palawathu wela aramba, writing this song)
Beyand gosin balumo sith surasna seye
Banathuj nobenan asi piyevu eyun layu natthe
(We went to the mountain and the mind becomes well pleased).

Ruhunin Aaa Kithalu gee
(The song of Kithalu, who came from Ruhunu)
wanawu himin himabiya ya yi sitiya tama vee yahapath deta beyadahi ranvanun detuen
(He, when he thought that those who are separated from their lord were his ladies, became doubly happy as he saw the golden colored ones on the mountain side)

Balath Poyalmi Gee
(Song of Poyalmi the palace guard [Balath])
Beyandh dig neth maha wan helilla buyun
(Forgive me. Oh...Long eyed one in the mountain)
Awuj thut sith kala maranen Dhaka no musneye maye
(Having come here, having seen them, death does not perturb me)

Moggallana: (494 AD – 515 AD)

After defeating Kassapa, Moggallana entered the city of Anuradhapura. He went to Mahavihara and Abhayagiriya and asked his army to stay outside. Moggallana met bhikkus of both Viharas and honored them.

Rakkhasa Moggallana:

When Moggallana found out that powerful people in the city have been attached to Kassapa who killed his father, he was angry and gnashed his teeth as a Rakkhasa. (Rakkhasa means “devil” in Pali). Moggallana had thousands of these high officials put to death, and people named him Rakkhasa. When Moggallana listened to Lord Buddha’s sermons preached to him by bhikkus he cooled down.

Chariot driver who did a favor to King Dhatusena showed the letter he received from Dhatusena. Tears came to Moggallana’s eyes and he gave a gate keeper post to the chariot driver.

Moggallana ruled the country for eighteen years.

Kumara Dhatusena: (515 AD – 523 AD)

After, Moggallana his son Kumara Dhatusena became the King.

(Author’s Note: The great Indian poet Kalidasa is considered to be a childhood friend of King Kumara Dhatusena. Kalidasa was the author of two great Indian epics, Sakunthala and Meghadhutha. It is believed that King Kumara Dhatusena jumped into the funeral pyre of Kalidasa. This event does not appear in Mahavamsa).

Kittisena: (523 AD – 532 AD)

After Kumara Dhatusena, his son Kittisena came to power. Kittisena was overpowered by his uncle Siva.

Siva: (532 AD – 532 AD)

Siva was killed by a Lambakanna named Upatissa.

Upatissa: (532 AD – 533 AD)

During King Upatissa’s time Silakala (another Lambakanna) brought an army and surrounded the capital city. Due to the siege, people starved and started to die. King Upatissa fled the city, but was caught by Silakala and was put to death.

Silakala: (533 AD – 547 AD)

Silakala ruled the country for thirteen years.

Dhathopabhuti: (547 AD – 547 AD)

After Silakala, his second son Dhathopabhuti captured power. Silakala's first son Moggallana rebelled against Dhathopabhuti and defeated him.

Moggallana II: (547 AD – 567 AD)

After capturing power from Dhathopabhuti, Moggallana built a dam across the Kadamba river (Malwathu Oya) and built three reservoirs. (Passapathanavapi, Dhanavapi and Garithara).

(Author's Note: Passapathanavapi is identified to be Nachchaduwa reservoir just outside of the city of Anuradhapura. This is a relatively large reservoir. As for the tradition of the locals of the region, this reservoir was built by King Mahasen 300 years earlier. Probably Moggallana increased the size of the reservoir).

King Moggallana ruled the country for twenty years. Moggallana was poisoned by his queen. She then made her son, ruler of the country. At this time there were two cousins, Agghabodhi and Mahanaga (Lambakannas) living in the country.

Mahanaga lived as a robber in the forest. He built a rebellious army and captured power.

Mahanaga: (586 AD – 589 AD)

Mahanaga after consecrating as King of the country made his cousin, Agghabodhi as Yuvaraja. (Next in line to the throne). After Mahanaga, Agghabodhi became the King.

~Agghabodhi 1~

(589 AD – 623 AD)

King Agghabodhi conducted many meritorious deeds. He repaired the Lowa Maha Paaya and built many Viharas. He built an oil pit near Sri Maha Bodhi to be used for lighting candles.

King Agghabodhi built the Nagapokuna in Chetiya Pabbatha. (Mihintale).

(Author's Note: Naga Pokuna still exists in Mihintale).

He constructed the Mahindata reservoir. (Still exist near Mihintale).

King granted the village of Ratana to Unnavalli Vihara.

(Author's Note: Here Mahavamsa mentions Ratnapura for the first time. Ratnapura was granted to a Vihara known as Unnavalli. This vihara not yet identified).

King Agghabodhi constructed the Manimekhala dam.

(Author's Note: Manimekhala dam today known as Minipe dam across Mahavali Ganga is one of the greatest achievements of the ancient Engineers. It is no secret that river Mahavali would be violent as any large river during monsoons and taming it would be a remarkable feat of Engineering even for today's Engineers. Huge stone slabs were cast to build a dam across Mahavali River. A channel was constructed to transport water to numerous paddy fields in the region. According to the famous Minipe slab inscription, the dam was constructed by a minister named Me Kit Na (or Megha

Kitti Natha in Pali). Portion of the Minipe slab inscription is given below as translated by S. Paranavithana.

"The Minibe channel, which was constructed of yore by the minister Me Kith Na, which is like unto a noble son given birth by a queen named Mahavali Gan for the good of the world, which is as it were the main granary for the island of Lanka. The channel continued to function until the twentieth year of Lord Parakramabahu".

(Ref. *Epigraphia Zeylanica*, Vol. V, Translated by S. Paranavithana).

~Agghabodhi II~
(623 AD – 633 AD)

After King Agghabodhi, his sister's son Agghabodhi II became the King. He was called Kuda Agghabodhi by the people of the country.

Construction of Girithale Reservoir:

King Agghabodhi built Gangatata, Valahassa and Giritata reservoirs. (Giritata reservoir is identified to be Girithale reservoir. Girithale reservoir is been fed by Great Elahara canal of King Mahasen).

(Author's Note: According to Pujavaliya this king built total of thirteen large reservoirs. R.L Brohier states that if Agghabodhi II's reign had been longer, he would have challenged Mahasen as the greatest reservoir builder of ancient Lanka).

Sangatissa: (633 AD – 633 AD)

After Kuda Agghabodhi, one of his cousins Sangatissa came to power. Sangatissa was defeated by Moggallana III.

Moggallana III: (633 AD – 639 AD)

Moggallana III was defeated in battle by Sila Megha Vanna.

Sila Megha Vanna: (639 AD – 648 AD)

Sila Megha Vanna was a generous King who was concerned of the welfare of people and Mahasangha.

Punishment of Bhikkus:

A bhikku named Bodhi from Abhayagiri Vihara complained to the King about undisciplined bhikkus there. Angered by this, undisciplined bhikkus killed bhikku Bodhi. The King was extremely angered and brought in the murderous bhikkus and punished them with death.

Mahavihara Bhikkus Refuse King's Request:

King Sila Megha Vanna invited Mahavihara bhikkus for the Uposatha festival and they refused King's request due to the killing of bhikkus by the King.

(Author's Note: Even though the King killed Abhayagiri bhikkus, who were against the Mahavihara Theravada tradition, Mahavihara bhikkus refused King's invitation to participate in the Upostha festival).

Agghabodhi III: (648 AD – 648 AD)

After the death of Sila Megha Vanna, his son Agghabodhi became the King.

Jettatissa III: (648 AD – 649 AD)

King Agghabodhi was defeated in battle by Jettatissa. Agghabodhi fled to Jambudeepa. (India).

After capturing power, King Jettatissa supported both Abhayagiri and Mahavihara bhikkus. Five months after the consecration of Jettatissa, Agghabodhi came back from Jambudeepa with an army (probably Chola or Kerala) and defeated Jettatissa.

(Author's Note: During this time period defeated Lankan Kings would seek support from Indian rulers in Kerala, Pallava and Pandu regions. These were separate Kingdoms on their own right. Chola kingdom was not yet formed).

Agghabodhi III: (Second Term) (648 AD – 665 AD)

King Agghabodhi appointed Mana as his Yuvaraja. (Next in line to the throne). Mana committed a crime against a woman and was given the death penalty by the court. King Agghabodhi appointed his second brother Kassapa as Yuvaraja.

(Author's Note: It is hard to believe that the court system had more power than the King. Most probably, King would have approved the death sentence to his own brother).

Dathopatissa, a minister of Jettatissa came from India with an army and defeated Agghabodhi and captured power.

Dathopatissa: (665 AD – 677 AD)

Dathopatissa was unable to hold on to power for too long. Agghabodhi regrouped and rebelled against the Dathopatissa regime. During this time period, people suffered a lot due to constant war that was going on between these two.

Robbing Treasures from Temples:

Dathopatissa in order to raise money, stole treasures from Viharas, including Thuparama. Later he acknowledged his wrongdoing and provided state assistance to Thuparama and other Viharas.

Agghabodhi III (Third Term): (677 AD – 686 AD)

After a prolonged war, Agghabodhi wrestled power from Dathopatissa again. Agghabodhi appointed his brother Kassapa as Yuvaraja.

Robbing Treasures from Temples:

Kassapa after becoming the Yuvaraja (Next in line to the throne) started to break Thupas and rob gems and other valuables inside. Same act was done by Dathopatissa as well.

(Author's Note: As one could see during this time period leaders of the country had very little respect for Buddhism).

While Kassapa was robbing treasures, King Agghabodhi was powerless in stopping him.

(Author's Note: This time period can be considered as a dark age in Lanka. Moriyas and Lambakannas were battling constantly for power. Today both these groups have lost their distinct identities).

Dathopatissa: (Second Term): (686 AD – 693 AD)

Dathopatissa brought an army from Jambudeepa and defeated Agghabodhi and captured power.

Kassapa II: (693 AD – 702 AD)

Dathopatissa was defeated by Kassapa. After becoming the King, Kassapa stopped his past evil acts. He erected a large building for Mirisavati Vihara bhikkus.

Dappula: (702 AD – 702 AD)

After Kassapa, his sister's husband became the King.

Construction of Kataragama Devala:

King Dappula's main achievement was the construction of Kataragama Devala in Rohana on behalf of God Kataragama. (Mahasen Deviyo).

Dathopatissa II: (693 AD – 702 AD)

After the death of Dappula, previous King, Dathopatissa's sister's son, became the ruler and consecrated as Dathopatissa II.

King Dathopatissa was sympathetic towards Abhayagiri bhikkus. He built a dwelling place for Abhayagiri bhikkus in the land that belonged to Mahavihara bhikkus. After this incident Mahavihara bhikkus started to turn alms bowl up side down for the King. (Alms bowl is known as "Patthara" in Sinhalese. Bhikkus showed their displeasure to the King turning the alms bowl upside down indicating that they are not accepting any food from the King).

Agghabodhi IV: (702 AD – 718 AD)

After Dathopatissa's death, his son Agghabodhi became the ruler. King Agghabodhi IV was a ruler of good conduct. He was concerned of the damage done to Mahavihara establishment and provided land to the Mahavihara.

During King Agghabodhi's time period many Damilas were given high administrative positions. After the death of King Agghabodhi, a Damila named Potthakuta administered the kingdom until a legitimate King was found. Potthakuta did not allow the existing Yuvaraja to become the King. He sent the Yuvaraja to the prison and elected Datta as the ruler. Datta belonged to the Royal family.

Datta: (718 AD – 720 AD)

Datta ruled only for two years. After his death, Potthakuta invited Hatthadattha to become the ruler.

Hatthadattha: (720 AD – 720 AD)

During King Hatthadattha's time Manavamma rebelled against the Government and captured power.

Manavamma: (720 AD – 726 AD)

After the death of Manavamma, his son Agghabodhi became the ruler.

Agghabodhi V: (726 AD – 729 AD)

King Agghabodhi built the Godigamuka reservoir. Agghabodhi ruled the country for five years.

Kassapa III: (726 AD – 729 AD)

After Agghabodhi, his brother Kassapa became the King.

Mahinda: (729 AD – 769 AD)

After Kassapa, Mahinda became the ruler of the country.

Agghabodhi VI: (769 AD – 775 AD)

After Mahinda, his son Agghabodhi became the ruler.

Agghabodhi VII: (775 AD – 781 AD)

After Agghabodhi VI, his cousin Agghabodhi VII, became the King. Agghabodhi VII conducted a study of medical plants in Lanka. Agghabodhi VII died while spending time in Pulattinagara.

(Author's Note: Pulattinagara is known today as Polonnaruwa. During King Agghabodhi's time period it was no more than a Royal residence. Later this city became the glorious capital of Lanka. Polonnaruwa became a splendid city full of all amenities during Emperor Parakramabahu's time period).

Mahinda II: (781 AD – 787 AD)

After King Agghabodhi, Mahinda became the ruler of the country. During King Mahinda's time period, chiefs of Uttaradesha (Northern Province) started a rebellion.

Mahinda advanced there with an army and crushed the rebels. King Mahinda constructed Ratnapasada.

Udaya: (787 AD – 807 AD)

After Mahinda, his son Udaya became the King. During King Udaya's time period, another rebellion started in the Northern region. King Udaya crushed the rebellion. After this, another rebellion started in the Southern province. King Udaya crushed that as well.

King Udaya built a hospital in Pulattinagara. He built houses for sick and crippled. Queen of King Udaya built Jayasena Pabbatha Vihara and donated it to Damila bhikku community.

(Author's Note: Geiger is not confident of the translation here. If the translation is accurate then there was a Tamil bhikku community during King Udaya's time period.)

Mahinda III: (807 AD – 812 AD)

After King Udaya, his son Mahinda became the King.

Agghabodhi VIII: (812 AD – 816 AD)

After Mahinda, his son Agghabodhi became the ruler.

Dappula II: (816 AD – 827 AD)

After Agghabodhi, his brother Dappula became the King. Dappula II built a hospital near Panda wewa. (Panda wewa was built by King Panduwas Dev during fourth century B.C and considered to be the world's first reservoir).

Agghabodhi IX: (827 AD – 843 AD)

After Dappula, Agghabodhi IX became the King.

Sena I: (846 AD – 866 AD)

After Agghabodhi, his brother Sena became the ruler. During King Sena's time period Pandu army arrived from Jambudeepa. King Sena sent his army to destroy the enemy. During the fight, Pandu army was able to destroy the Northern province. Damilas in the Northern province joined the Pandu army. Hence Pandu army became much stronger.

(Author's Note: Pandu or popularly known as "Pandi" are a Southern Indian group of people speaking a Dravidian tongue. Sinhalese Kings seek support from them during civil wars).

Pandu army advanced all the way to Anuradhapura. When they came near Abhayagiri Vihara (Northern gate of the city) King Sena fled the city and found refuge in Malaya region. Pandu King captured Anuradhapura. After capturing Anuradhapura, Pandu army looted the town. King Sena started to regroup. Pandu King sent a message to King Sena indicating his preference for a negotiated settlement. King Sena and Pandu King came to an agreement and Pandu King left the country with his army.

(Author's Note: It is not clear what Pandu King got out of this. Probably gold, gems and other valuable items could have been given to the Pandu King to leave the country).
After Pandu army left the country, King Sena came back to Anuradhapura.

Sena II **(866 AD – 901 AD)**

After King Sena, his brother's son became the King as Sena II.

Army Sent To Pandu Country:

One day when King Sena went to Ratnapasada he saw a pedestal without a Buddha statue. King asked the bhikkus what happened to the statue. Bhikkus replied that the statue was taken away by the Pandus during his uncle's reign. Hearing this King Sena ordered to build an army to attack the Pandu country. After gathering enough men and manufacturing enough weapons, King Sena built an alliance with the son of the Pandu King. After all preparations were completed King Sena sent his army to Pandu nation in Jambudeepa (India).

King Sena's army defeated the Pandu army and consecrated the son of the Pandu King and came back with all the lost treasures including the Buddha statue of Ratnapasada.

(Author's Note: South Indian inscriptions are found detailing King Sena's expedition to Pandu country in India (Ref: Codrington). *Annual Report of Epigraphy (ARE)*, *Sinnamanur plates, Madras, 1907, para 6if, and (ARE) Velvikudi grant ib 1908 para 15 if, Epigraphia Indica, xi, No 24, pg 253*).

(King Sena built a large wall around the city to protect the city from enemy attack. King Sena repaired the Manimakala dam in Mahavali river. King built many Viharas in Mahiyangana, Anuradhapura and Pulattinagara.

Kutthaka, the great commander of King Sena who went to Pandu country built a Vihara known as Sena Senapathi Vihara.

Rambava stone inscription confirms Sena Senapathi Vihara).

During King Sena's time period country was bubbling with prosperity.

(Author's Note: Inscriptions were found with names Madura Pala (Ruler of Madura) and Madura Dunu (Winner of Madura) attached to King Sena.

Request for Lankan Engineers by a Kashmeri King: (Not mentioned in Mahavamsa)

During this time period, a request was made by the King of Kashmir (Diavanida) to send Sinhalese irrigation Engineers to build a lake over there.

(Ref: *R.L Brohier, Ancient Irrigation Works of Ceylon*)

Udaya II: (901 AD – 902 AD)

After King Sena, his brother Udaya became the King.

Kassapa IV: (902 AD – 912 AD)

After Udaya, his brother Kassapa became the King.

Kassapa V
(912 AD – 929 AD)

After Kassapa IV, his son Kassapa V became the ruler. King Kassapa rehabilitated the Mirisavati Vihara.

King Kassapa Sent an Army to Pandu Country:

During King Kassapa's time period, friendly Pandu King was attacked by the Chola King. Pandu King seeks the support of King Kassapa. King Kassapa sent an army under Sakka Senapathi to Pandu country to assist the Pandus. Before leaving from Manthota, the King gave an inspirational speech to the army emphasizing the previous victories by Lankan forces.

King Kassapa's army landed on Pandu country and fought the Chola army. King Kassapa's commander Sakka Senapathi died during the war. Many other soldiers died from diseases.

King Kassapa decided to bring back the army since the war was not successful.

South Indian Inscriptional Evidence:

(Author's Note: (Two inscriptions found in Tamilnadu confirm the Mahavamsa account. Scholars believe that this is a good example for the trustworthiness of Mahavamsa since the chronicler soberly accepts the defeat in the Chola country. Following is the translation of the Udayendiram inscription by Chola King Paranthaka 1).

Udayendiram Inscription of Chola King Paranthaka 1:

"Having slain in an instant at the head of an immense army dispatched by lord of Lanka, which teamed with brave soldiers and was interspersed with troops of elephants and horses, he bears in the world title Samgra Marahava"

(Ref: *Tamil Inscriptions by E. Hultzsch Vol II, Inscription 76, verse 10, pg 387, 1984*)

(Author's Note: Here Samgra Marahava, means Rama in battle indicating he beat the Lankans as Rama beat Ravana)

Dappula III: (929 AD – 939 AD)

After King Kassapa, Dappula III became the ruler.

Dappula IV: (939 AD – 940)

After Dappula III, his brother Dappula IV became the ruler of the country.

Pandu King Arrives:

During King Dappula's time, Pandu King arrives to hide from the Chola King who had invaded his country once again. King Dappula treated him as a King and provided all the amenities. King Dappula promised to provide an army to the Pandu King to battle with the Cholas. The noblemen in the city were against sending people to another country to fight. King gave up the idea. Pandu King found it useless to be in Lanka and left. He left his diadem and royal jewels with King Dappula.

(Author's Note: Chola inscriptions found in India by King Rajendra Chola indicates Pandu King fled to Lanka and left the diadem in Lanka. It further states that he brought back the diadem from Lanka. Ref: Geiger, Mahavamsa).

Gal Oya Inscription of Dappula IV -

Interesting stone inscription had been found from this era, which gives us important information regarding the legal system and tax system of the country. The inscription was found in Gal Oya and was translated by Senarath Paranavithana.

"On the tenth day of the waxing moon in the month Mandindin (February) in the tenth year after the umbrella of dominion had been raised by the great King Abayasala Mewan. Who is the ornament of the Royal race of Iksavaku (Okkaka), it is ordered as follows...

In the village of Aragama in hither Digamandulla, which appertained to the Dhandanayakas

- 1) Vari, perentiyama and ulvadi shall not enter the village. (These were various tax collectors of the King).
- 2) Apart from the gentlemen of the secretariat attached to the establishment of the commander in chief entering the village and making investigations, inspectors of taxable lands and assessors of taxable lands shall not enter into tax paying and leased holdings.
- 3) Officers of the Royal house shall not levy *utu* tax. (some kind of a tax)
- 4) Apart from any dues accruing from the leased holdings goods from outside shall not be brought into the village on the pretext that they are dues.
- 5) Leases shall be enjoyed without ejecting the tenants and without the lessees themselves cultivating the fields.
- 6) Fines shall not be levied once again for offences which have been settled by levying fines previously.
- 7) Apart from levying dues on trees and creepers in accordance with the written law prevailing in the district, no dues in excess shall be levied.
- 8) As fine for the offense of contravening an order an aka (1/8th of Kahavanu or gold coin) shall be levied.
- 9) For an offense connected with supplying water to the fields, a fine of two akas shall be levied.
- 10) For an offense connected with ploughing the fields, a fine of kalanda (one kahavanu) shall be levied.
- 11) For the offense of having ploughed late, a fine of five kalandas shall be levied.
- 12) For the offense of committing murder, no fine shall be levied, but the offender shall be surrendered to an *ulpadu* who is in the district.

- 13) Should any tenant attempt to be without paying a fine that has been imposed on the ground that it is not equitable, the fine shall be levied as decided by the other residents of the village and nothing in excess shall be levied.
- 14) The laws regarding the village which have been promulgated in the time of Rakus, the commander in chief shall be observed, and no illegal acts shall be committed.
- 15) Should there be any matter that has transpired here known to be coming within the aforesaid matters, it shall be considered a contravention of these laws and fines shall be assessed and levied accordingly.

(Ref. *Epigraphia Zeylanica*, S. Paranavithana, Vol 5, Part 1 – Edited for brevity).

Udaya III: (940 AD – 952 AD)

After Dappula, Yuvaraja Udaya became the King.

Murder in Tapovanaya:

King Udaya had a confrontation with his ministers and ministers ran away to Thapovanaya. (Thapovanaya is a forest hermitage for meditating bhikkus). King pursued the ministers and killed them inside Thapovanaya. Meditating bhikkus left Thapovanaya as a protest to the King. People and troops in the country was upset that murder was conducted by the King inside Thapovanaya. People started a rebellion against the King and King fled to Rohana.

After fleeing to Rohana, King apologized to the Bhikkus for his evil act. Bhikkus mediated the situation with the troops and brought back the King to Anuradhapura. After that, King Udaya ruled the country fairly.

Sena III: (952 AD – 955 AD)

After King Udaya, Sena became the King.

Udaya IV: (955 AD – 964 AD)

After Sena, Udaya became the King.

Chola Attack:

During King Udaya's time, Chola King, sent messengers demanding the diadem left by the Pandu King. King Udaya refused to send the diadem to the Chola King. Chola King sent a huge army and defeated King Udaya's army. King Udaya fled to Rohana.

King Udaya regrouped and attacked the Cholas and chased them back to Chola land.

King Udaya Attacks the Chola Country:

King Udaya ordered his commander Senapathi Viduragga to build an army to attack the Chola country. After all the preparations, King Udaya sent the army to Chola country. King Udaya's army destroyed many Chola cities as a reprisal and came back.

Sena IV: (964 AD – 972 AD)

After the death of Udaya, Sena became the King.

Mahinda IV
(972 AD – 975 AD)

After King Sena, his brother Mahinda became the King and he married a Kalinga woman.

Vallabha Invasion: (Vallabha is a subgroup of Cholas):

During King Mahinda's time period Vallabha King attacked the kingdom of Lanka. King Mahinda sent his army to Mahatittha to meet the Vallabhas and defeated the Vallabha army. Vallabha King withdrew troops from Lanka and got into a peace treaty with the King.

No Tax From Viharas:

King Mahinda issued a decree not to collect taxes from lands belonging to Viharas. After conducting many meritorious deeds, King Mahinda entered heaven.

Expedition to Chola Country (*Inscriptional Evidence*):

In an inscription found in Vessagiri, Mahinda IV provides information regarding his invasion of the Chola country. According to the inscription, the invasion was carried out by a commander named Sena. Further it provides water rights to a Vihara known as Isurumuni Bo Upulvan Kasubagiri. Interestingly Mahavamsa states that King Kasubu (Kassapa) built a vihara and named it after his daughters Bo and Upulvan. Vessagiri inscription translated by Don Martino De Zilva Wikremasinghe is given below.

"Swasthi – (Hail), On the tenth day of the first half of the lunar month Binara in the ninth year since the elevation of the canopy of state by the great King Siri Sangbo Aba Mihindu, pinnacle of the illustrious Sakya race, who is decked with the ornaments of virtuous qualities who is like onto a Tilaka mark, the great lord of the soil of Lanka....."

Who has won the hearts of all men by being great in his compassion for the world, and who has brought to his feet all the riches of the whole of Dambadiva by means of the valor of his commander in chief Sena.

His majesty heard concerning the dispute in respect of the water of the Tissa tank which his Royal ancestors formally supplied in order that the produce of fields might be easily obtained by Mahasangha (bhikkus) resident in the Royal monastery Isurumuni Bo Upulvan Kasubagiri".

(Ref: *Epigraphia Zeylanica – Vol 1, Don Martino De Zilva Wikremasinghe- Edited for brevity*)

Mihintale Inscription: (Most Famous Inscription In Sri Lanka):

This is the most famous inscription in Sri Lanka due to its location and clearness of the letters. This inscription by King Mahinda IV is located midway between the climb to Mihintale and many tries to read it with varying success. This inscription is concerned of rules and conduct of bhikkus living in Mihintale. According to the Chinese monk Fahien, there were 2,000 bhikkus living in Mihintale during that time period. The inscription was directed at the monks of a certain Vihara in Mihintale.

"In the tenth day of the waxing moon in the lunar month of Vap, in the sixteenth year after the elevation of the regal canopy, the great King Siri Sanghabo Abhaya who was born unto the great King Abhay Salamevan an eminent Kshatriya being descended from the Royal line of the Okkaka dynasty which is the pinnacle of the illustrious Kshatriya race, having being conceived in the womb of the anointed queen Dev Gon of equal birth in the same Ksatriya race – who enjoyed the dignities Governor and who having in due course become King has been illuminating the island of Lanka with his majestic effulgence convened an assembly of the great community of monks resident in Sey Giri Vehera and Abhay Giri Vehera.

The monks residing in this Vihara shall rise at the time of early dawn and shall meditate on the four protective formulas and having finished cleaning the teeth shall put on and cover themselves with their yellow robes as prescribed in the Sikakarani. They shall then go to the check room of Ath Vehera and exercising a spirit of benevolence and reciting paritta shall descend and receive rice.

The monks who reside in this Vihara and read the Vinaya pitaka shall be assigned five portions of food. The monks who reside in this Vihara and read the Sutra pitaka shall be assigned seven portions of food. The monks who reside in this Vihara and read the Abhidharma pitaka shall be assigned twelve portions of food.

Those who having put on yellow robes commit acts inconsistent with the dress they have assumed – acts such as buying, selling and taking away animal life shall not be permitted to live around the mountain.

Trees and shrubs shall not be cut down".

(Ref: *Epigraphia Zeylanica –Vol 1, Portion of the translation by Don Martino De Zilva Wikremasinghe. Edited for brevity.*)

Sena V: (975 AD – 991 AD)

After the death of King Mahinda, his twelve year old son, Sena became the ruler of the country.

King Sena's mother had a love affair with the brother of the senapathi (General). King Sena was angered by this and had the man executed. Senapathi was very upset with King Sena and started a rebellion against the King. Senapathi brought a mercenary army (paid army) from Kerala. The battle between the General and the King went on for two years. The two parties came to a peace treaty since it was apparent that neither party would be able to win the war.

King Sena ruled the country for ten years and died due to heavy alcoholism.

Mahinda V: (991 AD – 1001 AD)

After the death of King Sena, his brother came to the throne. King Mahinda was a weak ruler. He was unable to collect tax from farmers. Due to lack of payments, Kerala soldiers rebelled against him and imprisoned the King inside his royal palace. The King was told that he would not be allowed to leave until they get their pay. King Mahinda escaped from a secret tunnel to Rohana.

After King had left Anuradhapura, the city was ruled by various chiefs. Law and order of the city broke down due to lack of a King. Seeing the opportunity, King of the Chola country sent an army and captured Anuradhapura.

(Author's Note: Name of the Chola King was not given in Mahavamsa. From Indian sources we know it was King Great Raja Raja 1).

Note on Great Raja Raja 1:

Raja Raja 1 to South India is as Ashoka to North India. Raja Raja 1 was the very first King to unite the south Indian kingdoms - Pallava, Pandu and Kerala. After conquering south India, Raja Raja 1 ventured deep into North India as far as Ganges river. His forces captured parts of Malaysia, Indonesia and many other small islands in East Asia. According to South Indian inscriptions, Raja Raja 1 had built many Hindu and Jain temples.

Later his son Rajendra Choladeva expanded the kingdom established by Raja Raja 1. Four Lankan kings fought and died against these two powerful Chola kings. Cholas ruled Anuradhapura and large part of Lanka for nearly sixty years until Prince Kitthi (later Vijayabahu) who was able to defeat the Cholas.

After Rajendra Choladeva, Chola kingdom started to spiral down due to civil wars and attacks by other South Indian groups. Finally King of Chola, Raja Raja III was captured and imprisoned by combined forces of Parakramabahu the Great of Lanka and Pallava King Koperinjinga. (See under King Parakramabahu).

Back to Mahavamsa: After capturing Anuradhapura, Cholas sent messengers to Rohana to negotiate with King Mahinda. King Mahinda was captured by the Cholas by deception and sent to Chola country as a prisoner.

Cholas destroyed the relic chambers of stupas and took all the treasures inside. Cholas rampaged the country and took everything of value to Chola country.

Prince Kassapa:

At this time period people were able to hide Prince Kassapa (son of King Mahinda) from the Cholas. When the child was twelve years old, Cholas found out about the Prince and sent an army to capture him. Two army commanders of Rohana, namely Kitti and Buddha organized a campaign against the Chola army. Fighting lasted for six months. End of fighting, Chola army was decimated and Cholas went back to the northern province.

During this time, King Mahinda V died in Chola country.

Wikramabahu 1: (1001 AD –1037 AD)

Prince Kassapa was consecrated as Wikramabahu in the Rohana country. He was unable to rule for too long, since he died suddenly.

Kitti: (1037 AD – 1049 AD)

After the King's death, the commander of the army Kitti became the King for few days.

Mahalanakitti: (1049 AD – 1049 AD)

Senapati Kitti was overpowered by Mahalanakitti. Mahalanakitti built a strong army and attacked the Cholas in Anuradhapura. Mahalanakitti was killed by Cholas in the battlefield.

Vikramapandu: (1049 AD – 1052)

After the death of Mahalanakitti, his son Vikramapandu became the ruler of Rohana. Jagathipala in Rohana rebelled against Wikramapandu and killed him.

Jagathipala: (1052 AD – 1053 AD)

Jagathipala came to Lanka from the town of Ayodhya. Jagathipala built an army and went to battle with the Cholas in the north.

Jagathipala was killed by the powerful Chola army.

(Author's Note: South Indian inscriptions suggest that Jagathipala came to a three prong alliance with Keralas and Pandyas to attack Cholas. Chola King, Rajendra Chola was able to kill two of them. Sinhala and Pandya Kings were killed while Kerala King went into hiding).

Parakrama: (1053 AD – 1057 AD)

After the death of Jagathipala, Parakrama became the King of Rohana.

Parakrama went to battle with the Cholas and was defeated and killed by the Cholas.

Lokissara: (1057 AD – 1059 AD)

After the death of Parakrama, Senapathi Loka became the ruler of the Rohana.

Prince Kitti Emerges:

During Loka's time, a powerful Prince, known as Kitti emerged from the south. Seeing the popularity of Prince Kitti growing day by day, King of Rohana, Loka decided to attack Prince Kitti. During the battle, King Loka was defeated and Prince was able to capture the Malaya region. (Mountain region). King Loka sent forces numerous times to subdue the Prince. Each time Loka was unsuccessful in defeating Prince Kitti.

Kassapa: (1059 AD – 1059 AD)

Loka was overpowered by a Prince named Kassapa and took control of the government of Rohana. At this time Prince Kitti was also independently ruling portion of Rohana. King Kassapa gathered forces and attacked the Cholas in the North. King Kassapa was able to defeat the Cholas in the battle but was not able to capture Polonnaruwa. King Kassapa came back to Rohana.

Prince Kitti Attacks King Kassapa:

When King Kassapa came back to Rohana, his forces were attacked by Prince Kittu. King Kassapa was defeated by Prince Kittu. Prince Kittu was only seventeen years old when he defeated King Kassapa. (The King of Rohana).

~King Vijayabahu~ **(1059 AD – 1111 AD)**

After defeating King Kassapa, Prince Kittu consecrated in Rohana as King Vijayabahu.

Cholas attack King Vijayabahu:

These developments in the south, did not go unnoticed. Cholas in the North, seen the emergence of a new power in the south sent a powerful force to capture King Vijayabahu. King Vijayabahu decided that it is not the right time to fight the cholas and fled to Malaya country. (Hill country).

People Stopped Paying Taxes to Cholas:

During this time, people of North stopped paying taxes to Cholas.

(Author's Note: According to a Chola inscription found in South India, Lankan villages were assigned to pay taxes to various Hindu temples in Chola country. *Ref: South Indian Inscriptions, E. Hultzsch, Vol II – Parts 3, 4, 5, Inscription 92*).

When the Chola King heard that people were not paying taxes, he sent a large army. Many people were killed by the Chola army. After subduing the people of Rajarata, Chola army concentrated on capturing Rohana.

King Vijayabahu Requests Help from Ramanna (Burma):

King Vijayabahu sent emissaries to Ramanna requesting help. Ramanna King sent many ships of supplies.

King Vijayabahu Attacks:

After providing the army with necessary supplies, King prepared for the inevitable war with the Cholas. King Vijayabahu engaged the Chola army near Pulattha mountain. Chola army retreated to Polonnaruwa. Twelve years of fighting went on between Cholas and King Vijayabahu.

Finally King Vijayabahu felt it is the right time to attack the Chola army at Polonnaruwa with full might.

Chola King sensing an imminent attack by King Vijayabahu, sent a huge army. King Vijayabahu found out the plans to bring more troops from Chola country. King sent an army to intercept them at the port at Mahatittha. (Mannar). King Vijayabahu was beaten by the Chola army and was forced to retreat to Kegalle. Cholas pursued him to Kegalle. Fighting in Kegalle went on for three months.

Rebellion in Kurunagala:

While King Vijayabahu was fighting with the Cholas in Kegalle, previous King's brother (King Kassapa's brother) started a rebellion against King Vijayabahu in Kurunagala. King Vijayabahu maneuvered his army to Kurunagala to face the rebels. Great battle occurred in Kurunagala and King Vijayabahu was able to defeat the rebels and secure his back. After destroying his enemies in Kurunagala, King Vijayabahu fought the Cholas with full might.

Retreating To Mahiyangana:

After fighting in Kegalle, King moved his army to Mahiyangana. King took a small break and prepared his army for the decisive battle with the Cholas.

Three Prong Attack on Polonnaruwa:

King Vijayabahu divided his army into three divisions. One division was ordered to march to Polonnaruwa along the East Coast. Second division was ordered to march west of the central hills of Lanka. King himself marched with the third division at the middle of the country.

King Vijayabahu's March to Polonnaruwa:

Three divisions of King Vijayabahu were resisted by the mighty Chola army. King Vijayabahu's division had a decisive battle at Matale but he was able to gradually push towards Polonnaruwa. After many battles, Chola army was driven inside the city of Polonnaruwa.

King Vijayabahu surrounds Polonnaruwa:

King Vijayabahu's three divisions came together near Polonnaruwa. At this time the Chola army was confined to the city of Polonnaruwa. King Vijayabahu sieged the city for month and a half.

Finally, Chola forces opened the city gates and came out to fight the Sihala forces. Huge battle took place around Polonnaruwa, killing many men on both sides. King Vijayabahu prevailed in this battle and the Chola army went back inside the fortified city.

Final Decision to Enter the City by Scaling the Walls:

After this decisive battle, King ordered his generals to scale the city walls and capture the city. The army scaled the walls and entered the city. Great battle occurred inside the city.

Polonnaruwa Falls to King Vijayabahu:

After capturing Polonnaruwa, King started his march towards Anuradhapura. King Vijayabahu's forces reached Anuradhapura pushing the Chola forces. Finally, after sixty years, the Chola forces in Anuradhapura were beaten and King Vijayabahu marched into the city.

(Author's Note: The day King Vijayabahu marched into the city of Anuradhapura was considered to be a very significant day. Four Kings and thousands of men gave their lives fighting the Chola forces led by Kings of India. The city of Anuradhapura was under foreign rule for nearly ninety

years. The day King Vijayabahu walked into the city of Anuradhapura was recorded in a stone inscription in Polonnaruwa).

King Vijayabahu Establishes the Civilian Rule:

After defeating the Chola army, King Vijayabahu established law and order in the country. King built many Viharas and other necessary amenities for the benefit of the people.

King Vijayabahu Prepares to Attack the Chola Country:

After bringing the whole country under one umbrella, King Vijayabahu decided to attack the Chola country. Velakkara soldiers of King's army rebelled against the King, since they were reluctant to fight their own country men. King fled to Kegalle.

(Author's Note: Velakkara is a sub group of Cholas. All the Kings, including King Parakramabahu employed Velakkara soldiers in the army. It is clear that King Vijayabahu integrated the surrendered Cholas to his army).

Velakkara Rebels Burnt Alive:

King Vijayabahu regrouped and subdued the Velakkara mutiny. The rebel leaders were burnt alive in the city center on the same funeral pyre of their victims. After the Velakkara mutiny, King gave up the idea of attacking the Chola country.

(Author's Note: Later, King Vijayabahu employed the most trusted Velakkara units to guard the Dhantha Dhatu).

Rebellion in Rohana:

A troop leader from Rohana, named Adhimalaya rebelled against the King. The rebellion was crushed by King Vijayabahu.

Marriage to Kalinga Princess:

King Vijayabahu had two mahesis (wives). One was a Princess from Kalinga, known as Tilokasundari and the other one was a Princess from Rohana known as Lilavathie. Tilokasundari had five daughters and one of them was known as Ratnavalie.

(Author's Note: Emperor Parakramabahu was the son of Ratnavalie).

Restoration of Buddhism:

King Vijayabahu restored Buddhist structures destroyed by the Cholas. He brought in bhikkus knowledgeable in Tripitaka from foreign countries.

(Author's Note: Did Chola rulers had a systematic campaign to destroy Buddhist structures? All the large structures mentioned in Mahavamsa exist today. Further smaller Buddha statues such as Samadhi Buddha statue and Sri Maha Bodhi still exist. On the other hand, Cholas ruled Anuradhapura

and Polonnaruwa for sixty years. It may be possible that Cholas completely neglected these Buddhist structures. It is clear that Chola rulers did not have a systematic campaign to destroy Buddhist statues and Viharas since if they did, sixty years is plenty of time to destroy almost anything).

King Vijayabahu ruled the country for fifty years and went to heaven.

King Vijayabahu's Speech to the Royal Court (Raja Sabaya):

Matara Copper Plate Inscription:

In a Copper plate inscription found in Matara, one of King Vijayabahu's speeches given to his Royal court was recorded. The motive of the inscription is to provide immunity to Lord Budal, who protected King Vijayabahu from his enemies when he was young. King's speech was somber and emotional. King talks about the hardships he underwent during his hiding from Chola forces. This inscription is available in the museum of Anuradhapura.

"Swasthi! Prosperity, while boundless transcendental virtues were overflowing from their multitudes just as prosperity was. His majesty, **King Siri Sangabo Vijayabahu** descended from the lineage of King Okkaka, who made other Kshatriya families in the whole Dambadiva his vassals.....

In the presence of the Royal assembly including his brothers, and others, he of lion like prowess lifted up the yoke in both hands and showing sideways his lips from which flowed renowned majesty and abundant glory and which were made beautiful by the series of rays from his teeth...said this.

"At the time we were remaining concealed in the mountainous wilderness, having been deprived of our own kingdom in consequence of the calamity caused by the Soli (Chola), Lord Budal of Sitnaru Bim, Constable of Rohana with the aid of his retinue, protected the entire Royal family including our father, His Majesty King Mugalan, the great lord; He brought us up in our tender age; He nurtured us with sustenance of edible roots and green herbs of the jungle; He concealed us from the enemies who were prowling about, seeking us wherever we went. Engaging himself in battle in this place and that place, he secured once again the territory of Rohana. He took us out of the wilderness and established us in our own kingdom. This is as a favor for the hardship he underwent on our behalf. With regard to the sons and grand sons of this lord Budal in the manner it has come down from the lineage even if they were to commit an offense fines should be levied, beyond a reprimand administered by word of mouth, after having settled the offense, no fines should be levied....." ~

(Ref. *Epigraphia Zeylanica*, Vol 5, Part 1, Translated by S. Paranavithana – Edited for brevity)

Jayabahu:

After King Vijayabahu, his son Jayabahu became the ruler. Jayabahu did not appoint his younger brother Wikramabahu as Yuwaraja. Instead he appointed his cousin Prince Manabarana for the Yuwaraja post. (Manabarana is Jayabahu's aunt's son or King Vijayabahu's sister's son).

(Authors' Note: Later Manabarana married Princess Ratnavali, the daughter of King Vijayabahu. Emperor Parakramabahu is the son of this couple).

Rebellion by Wikramabahu:

According to the law, Yuwaraja post should have been given to Wikramabahu. Since he was overlooked, Wikramabahu started a rebellion against his brother Jayabahu.

Arrival of Viradeva from Jambudeepa:

During the war between Jayabahu and Wikramabahu, Viradeva from Jambudeepa came with a huge army. Wikramabahu's forces fought Viradeva's forces and defeated them.

Victorious Wikramabahu came to Pulatthinagara with a huge support from the people. King Jayabahu and Manabarana fled to Rohana since they were unable to match the military power of Wikramabahu. Wikramabahu captured the kingdom.

Wikramabahu II:

After chasing away Jayabahu, Wikramabahu became the King. He took away land belonging to bhikkus and gave it to his generals. He let his soldiers plunder the treasury of the country. Many bhikkus left Rajarata and went to Rohana. Hindu practices, yaga and homa became common place in the country. Some people refused to pay taxes to the King.

Birth of Parakramabahu:

Manabarana and Ratnavali who fled to Rohana had a son and named him Parakramabahu. When King Wikramabahu heard of the birth of Parakramabahu he sent gifts to the Prince. (Parakramabahu is King Wikramabahu's nephew). King Wikramabahu suggested to Manabarana to bring the Prince to Anuradhapura so that he could grow up there. Manabarana refused the offer and Prince Parakramabahu grew up in Rohana.

Few years later Manabarana died and his two brothers divided Rohana. (Kithsiri Megha and Siri Vallabha are the two brothers of Manabarana).

King Wikramabahu ruled the country for twenty eight years and died.

Gajabahu:

After the death of King Wikramabahu, his son Gajabahu came to the throne. Two rulers in Rohana (Namely Siri Vallabha and Kithsiri Megha) thought now it is the time to attack Rajarata since young Prince may not be able to command the same respect from the soldiers as King Wikramabahu.

Two brothers of Rohana came with a great force and attacked Gajabahu. Two brothers were defeated by Gajabahu and they went back to Rohana again.

Teenage Parakramabahu:

Prince Parakramabahu grew up in the palace of his uncle Siri Vallabha. Friction started to develop between them.

Parakramabahu Visits Gajabahu in Pulattinagara:

Prince Parakramabahu comes to Pulattinagara, to visit Gajabahu. His intention was to spy on the activities of Gajabahu's kingdom since he was planning to capture it one day.

Parakramabahu Contemplates:

Young Parakramabahu contemplates that;

“This country, though small, is the home for five Dhathus of Lord Buddha. They are **Kesha Dhathu, Dhantha Dhathu, Givatthi Dhathu, Akkhaka Dhathu** and **Pattha Dhathu**. Further it is home to the Sri Maha Bodhi tree and the pure doctrine of Lord Buddha. Neither my father or my uncles were able to bring the country under one umbrella and make it a great country. It is my turn to do so”

(Author's Note: As per Mahavamsa Dhantha Dhathu was brought to Lanka during King Siri Meghavanna's time by Hemamala. Keshadhathu (hair of Lord Buddha) was brought to Lanka by Silakala during Moggallana 1. Givatthi Dhathu (Neck bone of Lord Buddha) was brought by Sarabhu immediately after the death of Lord Buddha. Pattha Dhathu (Alms bowl of Lord Buddha) was brought by Sumana during King Devanampiya Tissa's time. Only Dhantha Dhathu exists today. If proper campaign were to be conducted it is possible that other four Dhathus could also be found).

Parakramabahu Rebels Against his Uncle Siri Vallabha in Rohana:

After visiting Anuradhapura, he came back to Rohana. There he started a rebellion against his uncle Siri Vallabha.

Prince Parakramabahu's rebellion was not successful. After the death of Siri Vallabha, his son Manabarana became the ruler of Rohana.

Parakramabahu and Manabarana Rules Dhakkina Desha (South):

Two Princes Parakramabahu and Manabarana divided the southern part of the country among themselves. During this time period Gajabahu was ruling Anuradhapura.

(Author's Note: There are two Manabaranas. One Manabarana is the father of King Parakramabahu. The other is the cousin of King Parakramabahu. (Father's brother's son).

Parakramabahu's work as a Regional Chief in the South:

Parakramabahu built the Parakrama Samudra in southern Lanka.

Author's Note: This Parakrama Samudra is not same as the Parakrama Samudra in Polonnaruwa. It is today known as Pandika Kulam or Pandika Wewa. (Ref: H. Parker, *Ancient Ceylon*).

Parakramabahu's Speech Regarding Irrigation:

Author's Note: Parakramabahu as a regional chief in the south made the famous speech where he insisted that not a single drop of water should be allowed to flow to the ocean without been used for irrigation. Here I have included the paragraph from Mahavamsa as translated by Geiger.

"In the realm that is subject to me there are, apart from many strips of country where the harvest flourishes mainly by rain water, but few fields which are dependent on rivers with permanent flow or on great reservoirs. Also by many mountains, by thick jungle and by widespread swamps my kingdom is much straightened. Truly in such a country not even a little water that comes from the rain must flow into the ocean without being made useful to man".

Further Parakramabahu continues regarding difficult tasks:

"And when it is the case of a difficult task, all with untiring energy must not regard it as hard, without neglecting the command given by me, ye must fully carry out the work as ordered".

Construction of a Causeway Across Jajjara River (Daduru Oya):

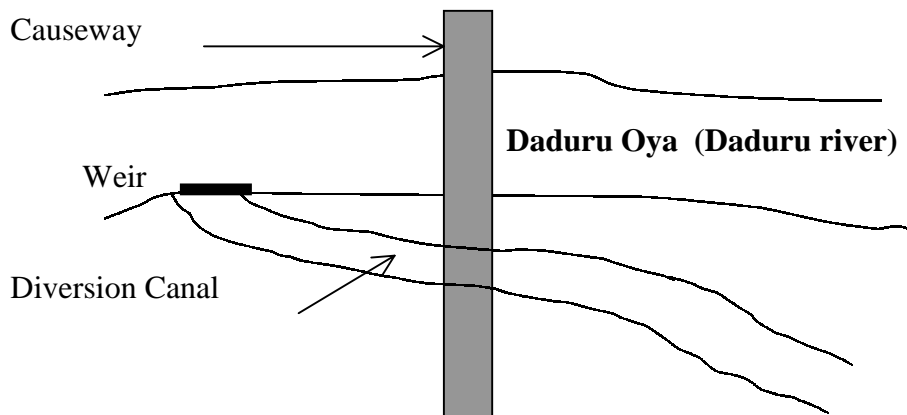
Parakramabahu ordered to construct a causeway across Jajjara river. (today known as Daduru oya). Master builders informed him of the difficulties of such a project. Master builders further stressed the fact that such a causeway will not be permanent and will subject to destruction.

Parakrmabahu stated "What is there in the world that can not be carried out by people of energy? That even Rama had a great causeway built by the monkey hosts over the ocean".

Construction Details of the Causeway (Mahavamsa Account):

Prior to construction of the causeway, a large canal was laid down. The depth of the canal was many times the height of a man. The canal was wide and constructed solidly. The construction work slowed down due to lack of stone masons. King brought in Coppersmiths, blacksmiths and goldsmiths and delegated them the work of stone masons. They were told that joints of stones were scarcely to be seen. He ordered the stone joints to be so perfect that after construction it should be strong as one massive rock. On both sides of the canal, King had paddy fields laid out.

(Author's Note: At this point, one may question the astuteness of delegating stone masonry work to goldsmiths and coppersmiths. I believe during that time period, these workers probably had the ability to work in many trades as the eighteenth century Engineers).



(Author's Note: Here we could see King Parakramabahu adopting somewhat inefficient way to build a causeway. First, a canal was built to dry up the Daduru oya. Next, the causeway was built across the dried up Daduru river.

Romans built similar causeways using structures known as coffer dams. On the other hand, the canal was later used to cultivate new paddy fields. Hence, the canal had two purposes. In that regard the decision to build a canal to dry up the river can be justified).

Parakramabahu Attacks Gajabahu in Pulattinagara:

After failing to capture Rohana completely, Parakramabahu decided to attack the capital city, Pulattinagara.

After a great battle, Parakramabahu captured Pulattinagara and imprisoned King Gajabahu.

Manabarana Sees an Opportunity and Captures Pulattinagara:

After the major battle between Gajabahu and Parakramabahu, Manabarana in Rohana thought that Parakramabahu's army would be tired to fight. Manabarana sent a huge force from Rohana, and was able to capture Pulattinagara and imprison the previous King, Gajabahu.

Manabarana Treats Gajabahu Inappropriately:

Gajabahu was very unhappy, the way he was treated by Manabarana. Hence he sent a secret letter to Parakramabahu to come and save him from Manabarana.

Gajabahu – Parakramabahu Alliance – Inscriptional Evidence

(Ref. Epigraphia Zeylanica – Vol IV, - S. Paranavithana)

(Edited for brevity).

In an inscription found in Kurunagala district in Sagamu Vihara, the agreement between King Gajabahu and Parakramabahu was recorded.

"Swasthi! – We are the two brothers in law, Gajabahu and Parakramabahu, who have come down in unbroken succession from the lineage of the Mahasammatha, and to whom the truth is a treasure.

According to the treaty we have contracted, we shall not wage war till the ends of our lives. If there be any Kings who are enemies to either one of us, they are enemies of both of us. Were we to do anything contrary to this agreement, we shall be as if we had transgressed the command of the three gems. We shall also never be delivered from hell. May this writing protect the world so long as the moon and the stars endure."

Parakramabahu Attacks Manabarana:

After the loss to Manabarana, Parakramabahu regrouped and attacked Manabarana in Pulattinagara. Parakramabahu was able to defeat Manabarana. Parakramabahu reinstated Gajabahu as the King in Pulattinagara and went back to his kingdom in South.

Death of Gajabahu:

King Gajabahu gave the kingdom to Parakramabahu and passed away. Parakramabahu arrived from Rohana and accepted the kingdom.

Manabarana Comes with a Huge Army:

Unhappy with this development, Manabarana comes with a great army and surrounds Pulattinagara. After a huge battle, Manabarana was able to cross the Mahavali river and reach Pulattinagara.

King Parakramabahu's generals suggested him to flee to Kelaniya. King Parakramabahu refuses to flee and decides to fight. Sensing victory, Manabarana blocks all the escape routes from Pulattinagara.

The war dragged on and eventually Manabarana felt that he could not capture Pulattinagara from Parakramabahu. Manabarana goes back to Rohana and dies from a disease.

After the death of Manabarana, King Parakramabahu became the sole monarch of the country.

~EMPEROR~
~PARAKRAMABAHU~
(1153 AD – 1186 AD)

Rebuilding of Pulattinagara:

After consecrating as the King of the whole country, King Parakramabahu started to rebuild Pulattinagara, which was ravaged by war for many years. King built Viharas, hospitals, roads, rest houses and various other structures.

King built a seven story high royal palace.

(Author's Note: Foundation of the King Parakramabahu's palace still exists in Polonnaruwa. Parakramabahu's palace is a popular visiting place for tourists).

Reconstruction of Anuradhapura:

King Parakramabahu visited Anuradhapura, the ancient capital for more than one thousand years and made repairs to semi destroyed structures.

Rebellion in Rohana:

While King Parakramabahu was in the process of rebuilding Anuradhapura, rebellion was started by Sugala. (Manabarana's Mother).

King Parakramabahu sends forces to crush the rebellion. The rebellion lasted for many years.

Hundreds of Rohana rebel leaders were impaled in market towns. Many others were hanged and burnt. Those who were worthy of kindness were treated with kindness.

(Author's Note: This passage shows that King Parakramabahu was a severe leader who did not hesitate to punish the rebels. Later Kings have stated that they released many people who were imprisoned by King Parakramabahu).

Velakkara Rebellion:

Velakkaras sensing the vulnerability of the King, started a rebellion against him. King Parakramabahu crushed the Velakkara rebellion but was not able to crush the rebellion in Rohana. When the rebels were subdued in one location, they would start it at another location. After numerous battles, queen Sugala was captured and sent to Pulattinagara.

Construction of Parakrama Samudra: (Sea of Parakrama):

King Parakramabahu blocked Kara Ganga with a dam between hills and brought the mighty floodwaters to Parakrama Samudra using a large canal known as Akasa Ganga.

(Author's Note: Kara Ganga is today known as Amban Ganga and the canal is known as Angamedilla channel. This gigantic work is described at the end of this chapter).

Construction of Mahindatalaka, Parakramatalaka and Ekavapi Reservoirs:

King Parakramabahu built Parakramatalaka reservoir with a sluice of 100 cubits (150 ft in length). Further he constructed Mahindatalaka and Ekavapi Reservoirs.

Army Sent To Ramanna Country: (Burma)

People of Ramanna belong to the true faith of Lord Buddha. There was never any friction between the two countries.

Elephant traders of King Parakramabahu were denied free access to trade in Ramanna. King Parakramabahu sent emissaries to investigate the new laws enacted by the King of Ramanna.

Ramanna King disrespected the emissaries of King Parakramabahu. Hence King decided to send a strong force to Ramanna country. Workshops were built to construct ships. Hundreds of ships were built by the King. All the ships were brought to the port of Pallavavanka. Ships were filled with enough food and other provisions for one year.

When many hundred ships start to sail, it looked like a small island in the sea. Some ships were not able to reach the destination. Due to heavy winds they landed on Kakadeepa. (Andaman islands). Huge battle took place there with the natives and Lankan soldiers subdued them. Some of the natives were brought back to King Parakramabahu.

King Parakramabahu's army under the leadership of Nagaragiri Kitti reached the port of Kusumi in Ramanna. Another fleet of ships under the leadership of Dhema Adhikarin Aditta landed in Pappalama.

(Author's Note: Dhema Adhikarin is a title meaning the leader of the Damila army. King Parakramabahu had a Tamil army unit and the leader of the unit is known as Damila Adhikarin).

Civil War in Pandu Country:

A civil war started in the Pandu country. Rebel leader named Kulashekara was trying to overthrow the King of Pandus. King Parakramabahu was contacted by King of Pandus asking for help against the rebel leader Kulashekara.

King Parakramabahu thought it is not fitting for my name, if I don't help the Pandu King and destroy Kulashekara. King summoned Senapathi (General) Lankapura and ordered him to prepare for war against Kulashekara. General Lankapura built ships and gathered supplies required to fight a war in a foreign country.

Pandu King Was Killed:

While King Parakramabahu was preparing for war, rebel leader Kulashekara captured the capital city, Madurai and killed the Pandu King and his wife.

(Author's Note: Madurai is the second largest city in Tamilnadu after Madras. Madurai has a history of many thousand years and has been the capital city of Pandus. Cholas and Pallavas captured

Madurai from Pandus numerous times. Lankan Kings were able to capture Madurai from Pandus several times as well).

Lankapura's Army Lands on Rameshwaram:

After all the preparations were done, Lankapura and the army traveled to Rameshwaram. When Lankapura was arriving at Rameshwaram, hostile army of Kulasekara was standing near the shore. Lankapura had all troops wear their defensive gear and sailed to the shore in smaller boats.

Capture of Rameshwaram:

After a huge battle, Lankapura was able to capture Rameshwaram. Captured prisoners were sent back to Lanka.

Construction of Parakramapura at Kanduluka:

After capturing, Rameshwaram, Lankapura proceeded to the town of Kanduluka. After capturing the town of Kanduluka, Lankapura built a military camp there and called it "Parakramapura". He built a 3,600 feet long stone wall around the fortress.

After building the fortress, Lankapura attacked the heroic Maravaras in Carukkata. Maravaras were beaten and Lankapura was able to capture Carukkata.

Hearing the advancing Sihala forces, Kulasekara came with a huge army from Tirunavel. (Today known as Tinnaveli). Kulasekara sent one army by ground and another army by ships to attack the Sihala forces from behind. Lankapura had his army come out of the fortification and fight with the Kulasekara's army. Lankapura was able to defeat Kulasekara's army and destroy many Pandu soldiers.

Capture of Madurai: (Capital City of Pandus)

After winning the battle at Parakramapura, Lankapura attacked Madurai, the capital city of Pandus. After a major battle with Kulasekara, Lankapura captured Madurai and placed the son of the former King as the ruler. After capturing Madurai, Lankapura's forces captured Tondi and Pasa. (Today these two villages are combined into one and known as Tondipasa). From Tondi, Lankapura moved to Valkatti Ravaya. Here, Lankapura received gifts from Yavanas. (Western Indians).

After the defeat at Madurai, Kulasekara regrouped and sent another army under General Nadalvara. Great battle occurred at Sompannari. Lankapura defeated General Nadalvara and captured Sompannari.

Construction of Reservoirs in Pandu Country:

General Lankapura constructed four reservoirs in Siriyawela and Perumpalaya. Further, he constructed Rajasighamahala and Valugama.

(Author's Note: King Parakramabahu was a builder more than an aggressor. As soon as he became one of the regional chiefs of Rohana, he built the Parakrama Samudra in Dakkinadesha. This is not

same as the Parakrama Samudra in Polonnaruwa. This reservoir is today known as Panduka wewa. Later when he became the King of the whole island, he constructed many reservoirs including the Parakrama Samudra in Polonnaruwa, Gal Vihara complex, Kiri Vehera, Demala Maha Saaya, Potgul Vehera, Alahena Pirivena and numerous other structures).

Chola King Supports Kulashekara:

Chola King decided to support Kulashekara and provided a huge army.

General Jagadvijaya Arrives:

Kulashekara who was defeated in many battles by Lankapura arrives again with a huge army consisting of many Cholas. Lankapura asked for reinforcements from King Parakramabahu and King sent a force under General Jagadvijaya.

Great Battle Between Chola Army and Jagadvijaya:

Huge battle occurred in Kilenilaya near Madhura between Sihalas lead by Jagadvijaya and Cholas. Many Chola soldiers were killed in this battle. General Jagadvijaya laid waste in the Chola country and arrived at Velankundi.

Geiger's Note on Lankapura's Campaign in South India:

"The narrative ends abruptly. One is faced by a series of questions which remains unanswered. What becomes of Kulashekara? What of the great coalition of South Indian Princes Cholas and Pandus? Does Virapandu (friendly King of Parakramabahu) succeed in maintaining his power?. Since Kulashekara did not fall in this battle, he will scarcely have left his rival in peace.

What is Lankapura's after fate? It is curious that his return to Lanka was never mentioned and that there is no word of the distinctions bestowed on him by Parakramabahu. It is pretty clear that the chronicler had concealed the failure which overtook the expedition after its initial success. The ideal figure of Parakrama which he has in mind, must not be dimmed by association with any misfortune. South Indian inscriptions relate that Lankapura was defeated and that his head was nailed to the gates of Madurai in the fourth year of Kulatunga Chola III. Virapandu was driven out and Sinhalese force was finally defeated "

(Ref: Wilhelm Geiger, Culavamsa)

Parakramabahu Conquers The Chola kingdom:

South Indian Inscriptional Evidence of King Parakramabahu's Campaign Against Cholas:

Apparently, Chola King's decision to help Pandu King Kulashekara was a mistake. Unknown to Geiger, King Parakramabahu sent another force and made an alliance with the Kadava King Kopperunjinga I. (Kadavas are a sub group of Pallavas).

The Kadava, Lankan alliance attacked the Chola country and subdued the Cholas. Parakramabahu/Kadava forces were able to capture and imprison the Chola King Raja Raja III. This evidence was surfaced in 1986, half a century after Geiger wrote Culavamsa.

(Ref: *South Indian Inscriptions, Vol XII, Pallava Inscriptions, Archaeological Survey of India, 1986, Page XI, and Page 154*).

King Parakramabahu's campaign in Pandu and Chola countries are documented in following Chola inscriptions – *Annual Report of Epigraphy (ARE) Madras – 1899 – 1900, No 20, para 38, ARE 1905-6, pg 70, S I.1 iii. Nos 86:87,88, Epigraphica Indica – vii, pg 169, ARE 1924, No 433*).

One Chola inscription reports of killing King Parakramabahu. According to Hultzsch, he could be a Prince of the Royal court of King Parakramabahu.

(Ref: *Epigraphica Indica, Volume VII, Page 168*).

Hence Parakramabahu was able to capture both Pandu and Chola kingdoms with forces he sent under Lankapura and Jagadvijaya.

Ramanna Campaign: (Devanagala Rock Inscription):

Mahavamsa account of the campaign to Ramanna (Burma) was supported by a rock inscription found in Devanagala in the Kegalle district. The intention of the rock inscription was to grant a certain land to one of King's generals known as Kith Nuwaragal, who was instrumental in the Ramanna campaign. According to the inscription, name of the Burmese King at the time of the invasion was Bhuvanadittha.

"His majesty Parakramabahu who is descended from the Royal line of the Okkaka dynasty which abounding in an assemblage of illustrious boundless and transcended virtues has made other Kshatriya dynasties of Jambudeepa its vassals; who is by right of descent, the lord of the maiden land of Lankadvipa, the chief queen of Kshatriya nobles by the effulgence of the nails of whose feet the heads of other Kings become anointed.....

"On the tenth day of the waxing moon in the month of Poson in the twelfth year when his majesty was enjoying the Royal splendor, in the noble city of Pulati (Polonnaruwa). Where as a person named Bhuvanadittha, lord of Aramana (Burma), said "We shall not contract a treaty with the island of Lanka, and where as his majesty had commanded "Put men on board on thousands of ships and send them and attack Aramana, and Kith Nuwaragal in pursuance of the said command, had taken by storm, a town called Kusumiya. Aramanas sent envoys saying "We shall contract a treaty"

"Two yalas were granted as pamunu to Kith Nuwaragal including Malabatuwa and the sowing extent of twelve amunas and two palas in Kithsenpav which were granted by having this inscription engraved on this stone so that the same may last till the sun and moon endure"
(Ref: *Epigraphia Zeylanica – Volume III –Don Martino De Silva Wikramasinghe*)

Author's Note: Kithsenpav means, Pav (rock) that belong to Kithsen. Here sen means General and Kith is the name of the person.

Yodha Wewa: (Giant Reservoir):

Giant reservoir located in Mannar (Manthota) is another huge project of King Parakramabahu. Huge dam was built across the river today known as Aruvi Aru to bring water to Giant reservoir.

The dam at Giant reservoir is a majestic structure with a length of 600 feet and a width of 75 feet!.

British Governor Henry Ward made the following comment on this dam.

"It is difficult to imagine anything more imposing than this dam, with all its strange associations of empires, civilizations and science and commerce long extinct- a population equal to that of London or Paris, once swarming about this desolate spot without tradition or a monument to mark its existence or to record its decay"

(Ref: *Ancient Irrigation Works of Ceylon*, R. L. Brohier)

Note on Parakramabahu:

"As a ruler of a kingdom, he could be placed besides monarchs like Peter the Great of Russia, and Fredrick the Great of Prussia for beside being a warrior and statesman, like them he perceived the sources of power. Like them too he must have had a somewhat calculating and sinister side to his character. Reputation of this 12th century ruler of Ceylon has been so impressive that a statue was built on a little knoll not far from one of his gigantic irrigation projects called sea of Parakrama".

Ref: *E.F.C Ludowyk, "The Story of Ceylon"*

Sea of Parakrama – (Parakrama Samudra Details):

Parakrama Samudra was constructed using three reservoirs. **Thopavava** of north and **Dhumbutulu Weva** of south were connected through **Eramadu Weva**. Parakramabahu's master builders dammed up Kara Ganga (today Amban Ganga) and constructed nearly nine miles of embankments across valleys and existing reservoirs. The embankment was anchored to a four miles of rock for stability.

Parakrama's sea is a gigantic, yet intricate and sophisticated water storage system and considered to be an Engineering marvel. Sea of Parakrama has a catchment basin of approximately 75 sq. km. The reservoir was designed to be fed by small streams coming from the catchment basin and a long channel that's been connected to the southern river system. Kara Ganga (Amban Ganga) was dammed and water was diverted to the Sea of Parakrama and to the city of Polonnaruwa. Sea of Parakrama obtained water from Minipe ela which was built across Mahaweli river as well. The channel carrying mighty water from Amban Ganga and Mahaweli river were used to fill the reservoir.

Silt collected in the reservoir is minimal due to long distance of travel by river water in the channel known as Akasa Ganga.

Sea of Parakrama is approximately 23 sq. km in surface area and has a volume of 0.13 cu. km. (130,000 cu. m). When completely filled the depth of the reservoir at the center would be 52 feet and 3 ½ mile line could be drawn from one corner to the other.

Exact location of the Sea of Parakrama was identified by Hugh Neville and the reservoir was restored by the program started by British Governor Sir Henry Ward.

After the death of Emperor Parakramabahu, no major construction work was conducted in Sri Lanka. Robert Percival who came to Lanka during late seventeenth century stated that it is probable that the island was inhabited by a different race during ancient times than the present possessors. (Ref. An Account of Island of Ceylon, Robert Percival –1803).

Vijayabahu II: After the death of King Parakramabahu, his sister's son Vijayabahu came to power. King Vijayabahu released many prisoners who were put in prison by King Parakramabahu.

(Author's Note: This passage in Mahavamsa indicates that King Parakramabahu was a tough ruler).

King Vijayabahu was a pious King who conducted many meritorious deeds. A cowardly man named Mahinda killed the King and came to power.

Mahinda VI: Mahinda ruled the country only for five days. Kitti Nissanka (Nissanka Malla) over powered Mahinda. Kitti Nissanka was the Yuwaraja of previous King Vijayabahu II.

~Nissanka Malla~
(1187 AD – 1196 AD)

After Mahinda, uparaja of King Vijayabahu, Kitti Nissanka became the ruler. After becoming the ruler, Kitti Nissanka built a magnificent building for the tooth relic in Polonnaruwa. King restored the Ratnavali Chetiya in Polonnaruwa. (Today known as Rankoth Vihara).

Further King Kitti Nissanka built seventy three Buddha statues in Jambu Kola Vihara. (Dambulla Vihara). The ruler went to Samanthakuta (Sri Padha) with the army to worship the footprint of Buddha.

King built flower gardens, fruit gardens and houses for bhikkus. King Kitti Nissanka ruled the country in an excellent manner for nine years.

Nissankamalla – Inscriptional Evidence:

(Author's Note: Nissanka Malla sent three expeditions to India. He built the famous Rameshwaram temple in South India. (*Epigraphia Zeylanica* i, No 9, ii No 17)

King Nissankamalla erected several inscriptions declaring his successful capture of various Indian cities. Most scholars until recently have not paid attention to them. New inscriptions found in India suggest various contemporary south Indian Kings using titles such as Nissankaprathapa, Nissankamalla etc. These titles are alien to south Indian languages. As per "South Indian Inscriptions", Volume XII, it is not clear what connection, these titles of south Indian Kings had with King Nissankamalla)

(Ref: *South Indian Inscriptions, Vol XII, Pallava Inscriptions, Archaeological Survey of India, 1986 Page 154*).

Kopperunjinga II – In inscriptions of Kopperunjinga II, it is stated that he drove out the Ceylonese. It should be mentioned here that Kopperunjinga I, made an alliance with King Parakramabahu to defeat Cholas and capture the Chola kingdom. It could be assumed that Lankans could have been a threat to the son of Kopperunjinga I. It seems at that point things went sour between Kadavas and Lankans.

(Ref: South Indian Inscriptions, Vol XII, Pallava Inscriptions, Archaeological Survey of India, 1986 Page XII).

The war between Kopperunjinga II and the Lankans probably could have happened during the time of Nissanka Malla.

It could be assumed from these South Indian inscriptions, that King Nissanka Malla continued the South Indian campaign started by King Parakramabahu and Nissanka Malla's inscriptions are not empty claims.

Other Nissanka Malla Inscriptions:

Nissanka Malla Advises People of Rohana to Ignore Insults Made by People of Maya:
(Katugaha Galge Pillar Inscription)

This is an interesting inscription by King Nissanka Malla, where he advises people of Rohana to disregard insulting remarks made by people of other parts of the country. It should be mentioned here that people of Rohana rebelled against most powerful Emperor Parakramabahu during his time. Parakramabahu brutally crushed the Rohana rebellion. The memory of this rebellion was in the minds of people during King Nissanka Malla's time.

Present day Sinhalese will be able to read and understand this inscription since it is written in simple Sinhalese.

(Note the new salutary word "Sri" at the beginning. Earlier inscriptions used *Siddha* and *Swasthi*).

Sri!.....Ruhunu Rajyaye Atthan Kerehi Karunawen Kiyamha
(Prosperity.....I am kindly telling this to people of Ruhuna)
Dhana Dhanya Dhasi Dhasayan Athiva Jeewath wanna Kamatthaha
(I know you like to live with wealth, grains and servants)
Maya Rajyaye Atthawun Athin Nindha Paribawa Noasa
(Do not let people of Maya, insult you)
Lobheewa Anun Gatthata Asha Nokota
(Do not be stingy)
Bath Kaa Bulath Kaa mathata
(Just because you eat rice and betel leaves)
Udhatha Novarina Nivava swami Pakshapatha Gattho yay Kiyawawa.
(Let people of Maya say that you are loyal to the King)
Manushya Athma Labeema Dhullbaya
(It is very difficult to be born as a human)
Dukin Lath Athmaya Anayehi nasana bawa Dhamma Noweye
(It is not wise to destroy the human life obtained with such difficulty.....This is somewhat of a threat by the King)
Suwayen Jeewath wanna Kamatthamha
(I know you like to live with happiness)
Me awawadha kiya Pandi Rata dewarak gos thula bara nagee Pandi Rajjuruwangen
bisowarun athun asuyn adhee woo aya gena

(This advice comes to you from me, who went to the country of Pandi twice and brought queens, elephants, horses and other wealth)

Solee ratin panduru gena lakdiwata avuth, thun rajaya wata kota

(Who obtained tribute from Chola country)

Samanala adhee dhurga balaa wadhaa kala

(who take care of Samanala Kandha)

kalinga Chakravarthi wahanse tharam kala Nissanka wagaye.

(This is Kalinga Chakrawarthee Nissanka)

Reference: *Epigraphia Zeylanica, Vol. III by Don Martino De Zilva Wikramasinghe*

Construction of the Rameshwaram Temple in South India: (Dambulla Inscription):

According to the South Indian tradition sanctum sanctorum (most sacred inner most structure) of the Rameshwaram temple was constructed by King Parakramabahu. Here in an inscription found in Dambulla, King Nissanka Malla states that he constructed the Rameshwaram temple. Two points should be made clear. First, Rameshwaram temple was not well known during the twelfth century. It became a major worshipping place of Hindus during 15th century. Secondly, King Nissanka Malla attached Parakramabahu's name to his name, since it was a tradition during that time to attach names of powerful Kings to their own names.

"Sri!...The illustrious monarch Viraraja Nissanka Malla Lankeshwara Kalinga Parakramabahu Chakravartin abounding in a multitude of virtuous qualities, which are pre-eminent in the boundless world. Lord by his lineal descent from the lords of the soil of the island of Lanka, who were descended from the race of King Vijaya that threw into shade the other Kshatriya races of Dambadiwa (India) and that made Lanka habitation for man by eliminating Yakkas. His majesty endowed with qualities of many fold, deep, majestic, unchangeable, gentle, full of sympathy for the happiness of living beings, dispersed his enemies, just as the brilliant sun. He relinquished the revenue for five years in favor of those inhabitants of Lanka who had become impoverished by taxes.

He also made it a rule that when perpetual grants of lands were made to those who had done royal services such benefactions should not be made evanescent like lines drawn upon water by being written on palm leaves liable to be destroyed by mice and white ants, but that they should be engraved on plates of Copper, so as to endure long.

Then with a desire for war, he twice invaded the Pandya country and accepted as tribute, royal maidens, elephants and horses sent by terrified Kings of the Pandyas. He established friendly alliances with Princes of Coda, Gauda and many other countries as were desires of his goodwill. But he struck terror on who did not want a friendship.

He exacted from such Kingdoms Princesses together with tributes and as then there remained no hostile Kings in the whole of Dambadiwa, he tarried at Rameshwara. Here he made donations of wealth equal to his weight, filled the hearts of the poor with satisfaction. He had pillars of victory setup there as lasting monuments and he caused a temple named Nissankeshwara to be built.

Thereafter escorted by his fourfold army he returned to the island Lanka. Then reflecting that he had no external enemies, he should conquer the inner enemies of evil passions. He caused almshouses to be erected at many places in Dambadiwa and in the island of Lanka. He reconciled the clergy of three Nikayas, that had been separated for a long time, honored the word of Buddha and promoted science".

(Ref: *Epigraphia Zeylanica, Vol. 1*) (Edited for brevity)

Author's Note: According to Mahavamsa, three Nikayas existed at that time (Mahavihara, Abhayagiri and Jethavana) were reconciled by King Parakramabahu. Here it should be mentioned that King Nissanka Malla was writing for the people who lived during his time and not for us, the people of the future. Hence, I do not understand how such a blatant lie could be engraved in a rock to be seen by all. It is more probable that Mahavamsa author (Mahathera Dhammakitti) probably ascribed some of the acts of King Nissanka Malla to King Parakramabahu.

Polonnaruwa Galpotha Inscription of King Nissanka Malla:

Polonnaruwa Galpotha is another one of the most famous inscriptions in Sri Lanka. It's a huge rock measuring 27 ft x 4.5 ft with a height of 2 ft. This rock should be at least 19 tons in weight. This inscription was constructed by King Nissanka Malla to legitimize his ascension to the throne. King Nissanka Malla was a Prince who was born in Kalinga. Hence it is reasonable to assume that there could have been some opposition to his leadership. Here King Nissanka Malla mentions his campaigns in Pandu and Chola countries. Famous controversial statement of Nissanka Malla that people of Govikula should not be considered for the Kingship also appears in this inscription. According to Nissanka Malla only Kshatriyas should be considered for the Kingship of Lanka. This caste has disappeared from modern Sri Lanka. King Nissanka Malla justifies his throne by mentioning that he is a descendant of King Vijaya and he and his ancestors were devout Buddhists.

"Sri!...This Dharma which gives happiness and which alone deserves to be honored by the whole world, should always be preserved. Veera Nissanka Malla makes this appeal over and over again to the rulers of the earth in the name of good fame.

King Vijaya descended from the family of Kalinga Chakravartin who had the power of traveling through the air and who belonged to the royal line of the Okkaka dynasty. When one thousand seven hundred years had elapsed since this King protected by the gods in accordance with the behest of the Buddha, arrived in the island of Lanka and destroying the yaksas made it an abode for mankind there was born the great King Siri Sangabo Kalinga Parakramabahu Viraraja Nissanka Malla Aprati Malla in Simhapura in the country of Kalinga in noble Dambadiva, the birth place of Buddhas.....

He possesses the power of a lion King which can extract water from anywhere he likes.....

Many people in the island of Lanka which is the heritage of our dynasty have through the unjust acts of some Kings lost their family privileges and their wealth, then filled with great compassion he restored to them their family privileges. He enacted a law that excessive taxes imposed by former Kings should not betaken that taxes should not exceed one amunu and three pala and six mandaran.

(Author's Note: Probably King Parakramabahu would have had a huge tax on people)

He built the reclining, sitting and standing images in the cave of Dambulla. He made up the mind to conquer Dambadiwa, so he set out in great royal state surrounded by his great fourfold army

(Chaturanga Sena), true to his title Nissanka Malla (Dauntless warrior) he showed no hesitation anywhere, crossed the great sea and landed on Dambadiwa. There he dispatched heralds and champions to demand single combats and army contests and prepared for war. Then General Lag Vijayasingu Senevi intimating that he himself going to be at the battlefield to secure the conquest of Dambadiwa. Whereupon Pandya King and his mother being filled with fear made entreaties saying “Be pleased to grant us land enough for our maintenance and let your majesty take the kingdom and sent golden fingers, Royal maidens, elephants, horses and many other gifts”. By copious streams of these and similar gifts from the country of the Cholas was quenched the flame of indignation. He formed friendly alliances with such of the Princes of Karnataka, Nelluru, Gauda, Kalinga, Tilinga, Gurjara and diverse other countries. But unto which who does want friendship he struck terror. Thereafter at Rameshwara he mounted the scale pans and holding the thulabara ceremony bestowed boundless wealth on inhabitants of many a land. He also had pillars of victory setup there as lasting monuments and temple built bearing the name Nissankeshvara.

“Kings do not like people who are puffed up with pride. When one has received titles and wealth from Kings, he should not become proud. If any one of the people belonging to Govi caste regardless of titles were to believe.....the people should not associate him. He should be held by the public as an object of scorn.

(*Epigraphia Zeylanica – Volume 2*)(Edited for brevity)

Avid Buddhist, King Nissanka Malla’s Advice to Bhikkus: (Inscription)

In an inscription found in Rankoth Vehera in Polonnaruwa, King Nissanka Malla gives the following advice to Buddhist monks.

“Sri!...It is well if gentlemen who pursue a course of discipline in the order of the Buddha, for the denizens of the whole world is like unto a field for the sowing of the seeds of meritorious actions, avoiding evil beings who are crafty, not neglecting the obligation of studying of scriptures and meditation, diffusing kindness towards all beings by engaging in the cultivation of love, ensure the attainment of heaven to those who with a believing heart, and live in such a way that there will be the attainment of Nirvana in the end.

This request is made by His Majesty Sri Nissanka the Lord of Lanka, the Emperor Kalinga Parakramabahu”.

(Ref. *Epigraphia Zeylanica, Vol. V, page 266, Reading of the inscription by S. Paranavithana. Edited for brevity by the author*)

Author’s Note: What made King Nissanka Malla to make such a statement is not known.

Pursuit of Happiness:

King Nissanka Malla declared that people should be able to live enjoying wealth, titles, slaves (*waharala* in Sinhalese) and cattle etc. This reminds the speech of Thomas Jefferson during declaration of independence of USA, " life, liberty, and the pursuit of happiness."

Here I should note that the word “wahal” has been investigated thoroughly but the exact status of these people is shrouded in mystery. Most slaves were given to Viharas where they were able to become Buddhist monks if emancipated.

“Nam Gam Wahal Sarak Adhee Noyek sampath athi Kota Visuva manavaye
me wadhala Nissanka.
Nuwanatthawun Nirantharayehi menehi thaba Wargaya Raksha kala manawi”

“Let them live enjoying plenty of wealth such as titles, land, slaves and cattle etc. The wise should constantly keep in their mind to protect their clan (Wargaya). Thus says Nissanka”

Ref: Slab inscription at Rambavihara, Epigraphia Zeylanica, Vol V, page 435, Translated by C.E Godakumbura.

Virabahu:

After the death of King Kittu Nissanka, his son Virabahu came to power. Virabahu died just one day after becoming the King.

Vikramabahu III:

After Virabahu, the brother of Kittu Nissanka, Vikramabahu became the King.

King Vikramabahu was killed by commander Codaganga. (sister's son of Nissanka Malla)

Codaganga:

Codaganga ruled for nine months. Codaganga was removed from power by a powerful General named Kittu and placed Lilawathi in the throne. (Lilawathi was the first Mahesi of King Parakramabahu).

Queen Lilawathie: (First Mahesi of King Parakramabahu)

Lilawathi ruled the country for three years. She was removed from power by Sahasa Malla.

Sahasa Malla: (1200 AD – 1202 AD)

Sahasa Malla ruled the country for two years. Sahasa Malla was removed from power by a General named Ayasmantha and placed Kalyanawathie in the throne. (Kalyanawathi was the first Mahesi of Nissanka Malla).

Author's Note: The exact date Sahasa Malla came to power is recorded in an inscription found in Polonnaruwa. Sahasa Malla came to power on Wednesday the 23rd of 1200 AD. (converted to Christian calendar).

Queen Kalyanawathie: (First Mahesi of King Nissanka Malla)

Queen Kalyanawathie was a pious ruler who was devoted to Mahasangha. She built a vihara and named it after her. With her consent General Ayasmantha administered the government. General Ayasmantha built a Piriwena (Buddhist temple) known as Sarajakula vaddhana. He separated the four castes who had become impure by mixture.

(Author's Note: Interestingly the Mahavamsa author in this section considers separation of people based on castes to be a good deed!).

General Ayasmantha compiled a Law book.

Dhammashoka: (Three month old infant)

After Queen Kalyanawathie, General Ayasmantha raised a three month old Prince Dhammashoka to the throne. (The fate of Queen Kalyanawathie is not stated in Mahavamsa. Probably died from natural causes).

Mahadipadha Anikanga killed both General Ayasmantha and Dhammashoka and came to the throne.

Anikanga:

Anikanga was killed by Vikkantha Chamunakka and came to the throne. Anikanga ruled only for seventeen days. Vikkantha Chamunakka placed Queen Lilawathie on the throne.

Queen Lilawathie: (Second Term)

Queen Lilawathie ruled for one year. She was deposed by Lokissara.

(Author's Note: The tradition of placing wives of previous leaders continues to date in modern Sri Lanka)

Lokissara:

Lokissara ruled the country for nine months. Lokissara was removed from power by General Parakrama. The General placed Queen Lilawathie on the throne.

(Author's Note: Mahavamsa does not give details of these power exchanges. Most probably they were inter-connected events and wars could have been raging all over the country without an end. As we know there were rebellions against most powerful Parakramabahu as well).

Queen Lilawathie: (Third Term)

Queen Lilawathie ruled the country for seven months. She was removed from power by Parakrama Pandu, who came from the Pandu country.

(Author's Note: As one could see, this time period was a troubled time period in Lanka. Leaders came and went every few months. Leadership does not change hands without violence. The country spiraled down in all aspects and never reached the glorious times of Dutugamunu, Wasabha, Mahasen or Parakramabahu afterwards. Apparently Pandus saw the opportunity to capture power).

Parakrama Pandu:

Parakrama Pandu ruled the country for three years.

Kalinga Magha (1214-1235):

Parakrama Pandu was removed from power by a Prince from Kalinga country known as Kalinga Magha. (It is believed that Kalinga Magha happened to be a relative of Nissanka Malla, who thought he had a legitimate right to the kingdom).

Kalingha Magha placed cities in fire, tortured people, cutoff hands and feet of people, took away people's properties and resorted to many unspeakable crimes. His army destroyed image houses, temples and Viharas.

Many Chetiyas, including Ratnavalie Chetiya was destroyed by Kalingha Magha.

(Here for the first time Mahathupa was called Ratnavalie Chetiya. Later it was changed to Ruwanvali Chetiya).

Kalinga Magha forced people to adopt his false faith. Viharas were given to his soldiers.

Resistance To Magha:

Prince named Buwanekabahu originated from Rohana and fought Magha. Another General known as Subha conducted war against Magha from Subha mountain. (Yapahuwa). In the same way, a General named Sankha from Manimekhala district fought against Magha.

Magha ruled the country for 21 years and died.

Interregnum: (No lawful King):

After Magha, a prince named Vijayabahu, a descendant of Siri Sanghabodhi had a power base in Vanni.

(Mahavamsa mentions Vanni for the first time. Vanni was never mentioned in two earlier parts of Mahavamsa written by Mahathera Mahanama and Dhammakitti.).

Vijayabahu fought against enemy forces and destroyed them. He brought freedom to Mayarattha.

(First part of Mahavamsa divided the country into Rajarata and Dakkina Desha. These two names vanished during this time period and were replaced with Pihitirattha and Mayarattha. Pihitirattha being the earlier Rajarattha).

Vijayabahu III:

After destroying the enemy, Vijayabahu ruled the country from Jambudoni. (Dambadeniya). King secured the tooth and alms bowl relics and took them across the country from village to village for the people to worship.

The King pondered that if there is another period of enemy rule, how these two relics could be saved? King built a temple in Billasala (Beligala) and secured the tooth relic and alms bowl of lord Buddha. (Beligala is a mountain with steep slopes).

Writing of Buddhist Books:

King Vijayabahu brought in all the best scholars of the country and had them write eighty four thousand divisions of the doctrine. (Buddhism).

(Author's Note: It is not clear whether the Tripitaka was re-written during King Vijayabahu's time using existing books or by memory of monks).

King built harmony among people of Tisihala.

(Author's Note: Mahavamsa mentions the word "Tisihala" for the first time, indicating Ruhunu, Pihiti, and Maya).

King built a park named Vijayasundara and gave it to bhikkus.

Vijayabahu Pirivena:

King built a Vihara in Vattalagama and named it Vijayabahu Vihara. (Vattala, a town close to Colombo mentioned here in Mahavamsa).

King Vijayabahu ruled the country in perfect fashion for four years.

~KING PARAKRAMABAHU II~ (1234 AD – 1269 AD)

After the death of King Vijayabahu, his son Parakramabahu became the ruler of the country. King Parakramabahu was a scholar and was known as Sabbanu Panditha Parakramabahu.

(Author's Note: King Dutugamunu was the hero of the first part of Mahavamsa compiled by Mahathera Mahanama. King Parakramabahu I was the hero of the second part of Mahavamsa compiled by Dhammakitti Thera. Parakramabahu II is the hero of this portion of Mahavamsa. Author of this portion of Mahavamsa is not known).

Lesser Punishments for Criminals:

King Parakramabahu reduced the punishment for prisoners. People who were sentenced to death were given prison terms. People who were sentenced to prison were given reduced sentences. People who had short prison sentences were fined and released.

Unification of the Country:

King Parakramabahu thought, Asela the son of Mutaseeva vanquished two horse traders Sena and Gutthika. Then Great King Dutugamunu defeated King Elara and unified the country. Then Vattthagamini Abhaya destroyed seven Damila Generals and protected the country. Then mighty Dhatusena chased away the six Chola Kings in the North. Then Great Vijayabahu defeated the mighty Chola army and protected the triple gem. Now it is my turn to defeat the foreign rule in the north and unify the country.

King Parakramabahu Prepares for War:

After these thoughts King, had his generals prepared for the war. Enemy had camps setup in Pulattinagara, Mannar and various other places. The enemy had forty thousand soldiers consisting of Chola and Kerala soldiers placed in these camps.

After careful preparations King Parakramabahu attacked Pulattinagara. Enemy soldiers at Pulattinagara were beaten after a fierce fight. Many Chola and Kerala soldiers came to King's side.

Interception of Fleeing Enemy Soldiers:

Enemy soldiers who did not surrender to the King decided to leave Pulattinagara and fled to eastern shore. They had all their wealth, gold and other valuables looted from people of the country packed in carts and started to flee.

Fleeing enemy soldiers got lost and moved towards west instead of eastern seashore. They were intercepted at Kalavapi by King Parakramabahu's soldiers. Major battle took place at Kalavapi and King Parakramabahu's army defeated the fleeing soldiers.

(Author's Note: Geiger believes that King Parakramabahu knew all along that the foreign soldiers would flee to western shore since the major port Mahatittha was located in the west).

After defeating the enemy army and chasing away the foreign Kings in the north, King Parakramabahu brought the whole country under his rule.

Attack by a Buddhist Group:

Eleventh year of King Parakramabahu's reign, a Buddhist group lead by Chandrabanu from India came with a terrible Javaka army. This army was armed with poisoned arrows and killed and maimed many people and created fear and despair among the public.

People whom previously suffered under Magha rule now were forced to suffer from the Javaka army. King Parakramabahu dispatched an army headed by his sister's son Virabahu to fight Chandrabanu and the Javaka army. Javaka soldiers had machines that could send arrows.

Virabahu attacked Chandrabanu's army like the Veramba Vatha and destroyed many Javaka soldiers. Chandrabanu was defeated by Virabahu.

(Author's Note: Who are Javakas? Mahavamsa says they were followers of Sugatha (Buddha). Could they be Mongals? Mongals were Buddhists and their power was at a zenith during this time period. Ganghese Khan broke through the Great Wall of China and captured Northern China in 1215 AD. Did he send one of his Generals to capture Lanka to position himself to attack the Indian mainland?)

Veramba Vatha is a strong wind that supposed to come at the end of the world. It seems that high tech Javaka army was beaten by sheer numbers of the Sihala army).

After completely destroying the Javaka forces Prince Virabahu arrived at Devanagara and worshipped the lotus colored god.

(Author's Note: Lotus colored or blue colored god is none other than God Vishnu. This is the first time in Mahavamsa make a reference to God Vishnu as a Sinhala deity. There were no references to Hindu gods prior to this era).

King Parakramabahu tries to bring peace among two Buddhist groups:

King Parakramabahu tried to bring together the two Buddhist groups existing in the country at the time. Namely Abhayagiri Nikaya (Mahayana) and Mahavihara (Theravadha) bhikkus.

Arrival of Bhikku Dhammakitti:

There was a scholar monk known as Dhammakitti living in Thambarattha in India. King Parakramabahu heard of this monk and sent messengers with gifts and invited him to Lanka. Bhikku Dhammakitti accepted the invitation and came to Lanka. Many other monks came along with Bhikku Dhammakitti. King erected a Vihara for the monk community.

(Author's Note: Bhikku Dhammakitti compiled the second part of the Mahavamsa from King Mahasen to King Parakramabahu 1).

King Parakramabahu built the Hatthanagalu Vihara where previous King Siri Sangha Bodhi gave his head to a poor man. (Today Atthanagalla).

King repaired a large temple in Devanagara devoted to the lotus colored god. (God Vishnu).

Dhantha Dhatu in Jambudhoni:

King Parakramabahu built Siri Wijayasundararama in Jambudhoni (Today Dambadeniya) and placed Dhantha Dhatu there.

Pilgrimage to Samanta Kuta:

King and his army went on pilgrimage to Samanta Kuta to worship the footprint of Lord Buddha. (Samantha Kuta is today known as Siri Padha).

Erection of an Image of Sumana Deva:

King erected an image of Sumana Deva in Ganga Siri Pura. (Gampala).

(Author's Note: Unlike in the past, at this time period, people were increasingly worshipping gods. Sumana Deva is considered to be the god who protects the Samanta Kuta or Siri Pada mountain. According to some scholars Sumana Deva is a god that existed before Buddhism came to Lanka, from the time period of King Pandukabhaya).

Construction of a Road to Samantha Kuta:

King Parakramabahu seeing the difficulty in going to Samanta Kuta, built a road to facilitate the pilgrims. He built bridges over rivers that could be used by elephants and chariots. He placed stepping stones in marsh lands.

King took an image of Sumana Deva and took it to Samanta Kuta in a procession. (Procession is known as Perahara in Sinhalese).

(Author's Note: Complete description of the road constructed by King Parakramabahu appears in Mahavamsa).

Coconut Plantation in Kalanadhi Tittha:

King planted coconut trees from Kalanadhi Tittha to Bhima Tittha. The plantation was nine miles in width and twelve miles in length.

(Kalanadhi Tittha and Bhima Tittha are today known as Kalutara and Bentota).

Katina Puja:

King Parakramabahu conducted many Katina Puja for the Maha Sangha and provided them with robes and other necessities.

(Author's Note: It is believed that King Parakramabahu II compiled the great Sinhala poem "Kav Silumina" which has more than seven hundred poems).

King Parakramabahu consulted Mahasangha whether to give the kingdom to his son Vijayabahu or his sister's son Virabahu, who defeated the Javaka army. Mahasangha picked Vijayabahu and King Parakramabahu made Vijayabahu the King of the country and retired from active life.

(Author's Note: This is the only occasion where a Lankan King retired).

(Author's Note: During this time period Bodhigaya (Place where Buddha attained Buddhahood) in India was razed to ground by Muslim invaders. Afterwards Muslim forces completed destruction of the great Buddhist University Nalanda. Century later people of two Buddhist countries, Gandhara and Avkan (Today Pakistan and Afghanistan respectively) were completely converted to Islam).

Vijayabahu IV: (1267 AD – 1270 AD)

After the retirement of King Parakramabahu, his son Vijayabahu consecrated as the ruler of the country. Vijayabahu picked his cousin as the army commander.

King Parakramabahu Follows His Son:

When King Vijayabahu was ruling, his father King Parakramabahu had the habit of following his son everywhere he goes. King Vijayabahu was not very happy about it. Hence King Vijayabahu requested his father in a reverend manner not to follow him everywhere he goes. Then King Parakramabahu ordered that people who love his son should follow him. Due to this order many ministers, various dignitaries and people followed the King.

Chandrabanu Attacks Again:

The leader of the Javaka army, who was defeated before came back with another army consisting of Keralas, Cholas and Pandus and attacked again. King Vijayabahu and his cousin Virabahu gathered a huge army and went to war. Chandrabanu was defeated for the second time.

Reconstruction of Anuradhapura:

King Vijayabahu reconstructed Thuparama and other Viharas in Anuradhapura. King summoned iron workers, carpenters, bamboo workers, blacksmiths, potters, bricklayers, masons, goldsmiths, painters and chandalas for reconstruction work.

(Author's Note: This phrase in Mahavamsa gives an idea of various trades existed at that time).

Further, King Vijayabahu constructed a road from Pulattinagara to Anuradhapura.

Great Tooth and Bowl Festival:

King Vijayabahu conducted a great festival for Dhantha Dhatu (Tooth relic) and Patthara Dhathu. (Bowl relic).

Author's Note: There is an yearly festival conducted in Kandy for the Dhantha Dhatu today. (Tooth relic). In this festival Dhantha Dhatu is paraded along the roads of the city followed by drummers, elephants and dancers. The Patthara Dhatu (bowl relic) is lost and no festivals are conducted on behalf of that. If a systematic search were to be conducted, it is not impossible to find Patthara Dhathu.

Death of King Vijayabahu:

One of the generals of King Vijayabahu, known as Mitta, killed the King and captured power. King Vijayabahu's brother Buwanekabahu fled to Subagiri. (Today Yapahuwa).

Ariyas Refuse to Take Any Payments:

Ariyas were a group of South Indian soldiers who were working in the army for payment. They refused to accept any payments from General Mitta. Ministers of the General who captured power asked the Ariyas why they do not accept payment. The leader of the group, a man named Takuraka, stated that they would tell their problem to the new King, Mitta. Ministers took Ariya soldiers to General Mitta.

When the Ariya soldiers got near general Mitta, they jumped on the general and killed him. The Sihala army surrounded the Ariya soldiers and asked them why they killed their leader. Ariya soldiers stated that they did that on behalf of Prince Buwanekabahu, who was dwelling in Subagiri.

After discussions, both parties agreed to bring Prince Buwanekabahu and consecrate him as the King.

Buwanekabahu: (1271 AD – 1283 AD)

After becoming the King, Buwanekabahu moved the kingdom to Subagiri. (Yapahuwa). There he built a royal city with royal palaces and other buildings.

Copying of Tripitaka:

King made many copies of Tripitaka and distributed them around the country. King Buwanekabahu ruled the country from Subagiri for eleven years and died.

Pandus Take Away The Dhantha Dhatu:

Just after the death of King Buwanekabahu, a Pandu general known as Ariya Chakkavartin attacked the country and entered Subagiri.

(Author's Note: Here we could see that Ariyas were a sub group of Pandus).

Ariyachakkavartin captured the Dhantha Dhatu from the Sihalas and fled to Pandu country.

Parakramabahu III: (1302 AD – 1310 AD)

After the death of King Buwanekabahu, grandson of King Vijayabahu IV, became the ruler as Parakramabahu.

Bringing Back Dhantha Dhatu from Pandu Country:

King Parakramabahu reflected that most important deity of the Sihalas is the Dhantha Dhatu and how he could get it back from the Pandus. King Parakramabahu decided that only way it could be brought back is through friendly negotiations. King negotiated with the Pandu King and was able to get the Dhantha Dhatu back from the Pandus.

King built a magnificent building in Pulattinagara and placed the Dhantha Dhatu over there.

(Author's Note: Here there is no mention of the fate of the Patthara Dhatu. It is possible that Patthara Dhatu was also taken away by Pandus with Dhantha Dhatu. Is Patthara Dhatu now lying in a museum in South India?).

Buwanekabahu II: (1310 AD – 1325 AD)

After the death of King Parakramabahu, his son Buwanekabahu became the King and moved the kingdom to Hatthigiripura. (Other names for Kurunagala – *Hattiselapura, Hatthigiripura*)

Parakramabahu IV: (1325 AD – 1326 AD)

After King Buwanekabahu's death his son Parakramabahu became the King. King Parakramabahu was a great scholar.

Translation of Pansiya Panas Jathaka Potha:

(Translation of Five Hundred and Fifty Jathaka Stories)

King Parakramabahu translated the Jathaka book from Pali to Sinhala tongue. King built many Viharas including Viddumagama vihara in Rajagama. King assigned the Vijayaba Pirivena to his teacher, who was a Mahathera from the Chola country.

Temple for God Upulvan (Vishnu):

King built a glorious temple for God Upulvan (Blue color God) in Seethawaka and conducted a great sacrificial festival.

Vanni Buwanekabahu:

After the death of King Parakramabahu, Vanni Buwanekabahu became the ruler.

(Author's Note: During this time period Muslim forces under Malik Kafoor conquered the Chola kingdom in India).

Vijayabahu:

After the death of Vanni Buwanekabahu, Vijayabahu became the King.

Buwanekabahu IV: (1344 AD – 1353 AD)

After the death of Vijayabahu, Buwanekabahu became the King. King Buwanekabahu moved the capital to Gangasiripura near Mahavaluka Ganga. (Gampola).

(Author's Note: It is interesting that Mahavamsa missed to include the construction of Gadaladeniya Viharaya and Lankatilaka Viharaya in Kandy. Both Viharas were built by this King.).

Wikramabahu IV:

After the death of King Buwanekabahu, Wikramabahu ascended to the throne. King Wikramabahu ruled from Peraddoni, a charming city near Mahavaluka ganga. (Mahavamsa mentions Peradeniya for the first time).

Construction of Jayawaddhana Kotte by Alagakkonara: (Not Mentioned in Mahavamsa)

Alagakkonnara was a powerful minister in the King's court. One day he saw a dog chasing a rabbit. As soon as the rabbit came to Kotte, it turned around and started to chase the dog. Hence he called this place Jayawaddhana Kotte and built a fortress there.

Defeat of Ariya Chakravarthi: (Rajavaliya Account):

King Arya Chakravarthi of Yapapatuna was collecting tax from people in Kelaniya. Prince Alagakkonnara hanged the tax collectors and sent a message to King of Jaffna not to collect tax from people in Kelaniya. King Ariya Chakkravarthi brought a huge army from Chola country and attacked Kelaniya. One army was sent from land and the other army was sent from the sea. Prince Alagakkonnara's forces were able to destroy the Chola army completely. Alagakkonnara is called

Alakeshwara in Rajavaliya. More information on this influential personality can be found in E. W. Perera's "*Alakeshwara – His Life and Times*").

Buwanekabahu V: (1384 AD – 1404 AD)

After the death of Wikramabahu, Buwanekabahu V, became the King. King built the famous town Jayawaddhana Kotte.

After ruling for twenty years he passed away. After the death of King Buwanekabahu, Virabahu became the King.

(Jayawaddhana Kotte was built by Alagakkonnara. Mahavamsa credits it to Buwanekabahu V. This adds to the confusion - Did Alagakkonnara became the ruler as Buwanekabahu V?. Most scholars now believe Alagakkonnara and Buwanekabahu V to be two different individuals).

Virabahu II:

After becoming the ruler, Virabahu furthered the order. After the death of Virabahu, Parakramabahu became the ruler.

~KING PARAKRAMABAHU VI~ (1412 AD – 1467 AD)

King Parakramabahu built a three story building for Dhantha Dhathu.

Construction of Pappata Grove: (Papiliyane Sunetra Devi Pirivena):

King Parakramabahu constructed the Pappata Grove and named it after his mother, Sunetra Devi.

Copies of Tripitaka:

King Parakramabahu made many copies of Tripitaka and distributed among Viharas in the country.

Other Important Events Not Mentioned in Mahavamsa

Capture of Yapapatuna by Sapumal Kumaraya: (Rajavaliya account)

King Parakramabahu sent a force under his adopted son "Sapumal Kumaraya" to capture King Ariya Chakravarthi. After a major battle, Ariya Chakravarthi was killed and Sapumal Kumaraya became the ruler of Yapapatuna (Jaffna).

Thotagamuwe Sri Rahula: (Poet) (Contemporary of King Parakramabahu VI) (Not mentioned in Mahavamsa)

Thotagamuwe Sri Rahula is one of the great poets of Sinhalese literature. His main literary works include Salalihini Sandheshaya and Guttila Kavyaya.

Verse from Guttila Kaavyaya:

Kopamana guna kalath,
 Dudano novethi yahapath,
 Kiri diyen deviyath,
 Anguru sudu vana bawek nam neth.

However much you help a vicious man, he will never becomes a good man. Charcol can never be made white by washing in milk.

Verse from Salalihini Sandeshaya:

Sisiwana uwana inga sunga gatha heki mitina,
 Nisi pullulukala riya saka ura tisara thana,
 Disinu liyew ruusiriyuth mepurangana,
 Esi piya helena pamanin novethi devangana.

In this poem beauty of maidens were described. The faces of the maidens were compared to the moon, their hips to cart wheels and breasts to swans.

King Parakramabahu VI ruled the country for 55 years and passed away.

Jayabahu: (1467 AD – 1472 AD)

After King Parakramabahu's death, his grandson Jayabahu became the ruler of the country.

Rajavaliya Account: (Not in Mahavamsa)

When Jayabahu was ascended to the throne, Sapumal Kumaraya (adopted son of King Parakramabahu VI) who was ruling Yapapatuna at the time, came with a huge army and defeated Jayabahu. He then consecrated as Buwanekabahu.

(Author's Note: Portuguese historian Do Couto gives us a different story. Sapumal Kumaraya was brought in to replace the King due to his inability to rule. Hence the power transfer was a peaceful one. It should be mentioned here that Portuguese had not set foot on the country during this time. Portuguese came to the country in 1505. Where did Do Couto obtained his information is not known.)
Ref: Extracts from Do Couto and De Barros by Donald Ferguson, Journal of the Royal Asiatic Society, CB .xx, No. 60.

Buwanekabahu VI: (1472 AD –1480 AD)

Sapumal Kumaraya as Buwanekabahu ruled for seven years.

Panditha Parakramabahu: (1480 AD -1482 AD)

After the death of Buwanekabahu, his adopted son Panditha Parakrmabahu came to the throne. He was defeated in war by Veera Parakramabahu.

Veera Parakramabahu: (1484 AD – 1518 AD)**Kandha Udarata kingdom Separates from Kotte:**

Until now Kandha Udarata kingdom (Kandy) was under the rule of the Kotte kingdom. The ruler of the Kandy kingdom Viravikrama announced with an “Anabera” (Drummer walking in the street) that Kandy kingdom will not pay tribute to Kotte.

(Author’s Note: After separating out from Kotte, Kandy kingdom was able to hold its independence from Kotte until Seethawaka Rajasinha captured it half a century later).

Arrival of Portuguese: (Rajavaliya Account)

Unfortunately Mahavamsa leaves out this important event. We have to rely on Rajavaliya and Portuguese accounts for this most significant event of fifteenth century that changed the course of the country forever. A Portuguese ship came to Colombo harbor and Sinhalese gave the news to the King in following manner: (From Rajavaliya)

“A group of fair skinned people had arrived to the Colombo fort. They eat Thiruwana stones and drink blood. (Portuguese bread was exaggerated to be Thiruwana stones and their wine was misidentified as blood). They do not stay at one place. They wear iron hats and jackets. They walk back and forth. They give a piece of gold for one fish or lime. Their canons are louder than thunder”.

King sent his own son to investigate and found out that the visitors had powerful canons. After consultation with his ministers, King decided not to attack them but to trade with them.

“Parangiya Kotte Giya Wage” - Circuitous Road: (Not Mentioned in Mahavamsa)

According to the tradition, King asked his people to bring the Portuguese from a circuitous road, so that they would think that he is a ruler of a large kingdom. Sinhala messengers took days to come from Colombo to Kotte. But when arrived at Kotte, Portuguese could hear the noise of their own canons. Portuguese knew that they were not far away from Colombo.

Going to Kotte from Colombo was recorded by sixteenth century Portuguese historians as well.

Historical Account by a Portuguese Priest - Fernao De Queyroz:

“The Portuguese envoys set out, though the way was very short, through the industry of the Chingalez to spend three days on the journey going up hill and down dale and crossing the same river several times. But as everything was foreseen and it had been agreed that a gun would be fired every hour. We knew very well that the distance was very short”.

*Ref: Fernao De Queyroz, Temporal and Spiritual Conquest of Ceilao - (1617AD–1680AD).
Translated by priest S. G. Perera.*

Status of Lanka in the Eyes of Portuguese: (Portuguese Accounts)

"In Ceilao, chief King and kingdom there were those of Cotta, this King, the others revered with the respect due to an emperor. The villages consist of mayorals. They were bound to supply three full meals a day to any fighting men who came to their village. Villagers undertook this responsibility by sharing among each other. Iron workers had to work in King's shops for fifteen days during which they had to supply their own provisions, just as the fighting men did."

Ref: The Historic Tragedy of Ceilao, Captain Jaoa Ribeiro (1640-1685)

Irrigation System:

"Their irrigation system is more costly and magnificent than anything in India".

Ref: Queyroz – (1617–1680 AD) -

Vijayabahu VI: (1518 – 1521)

After Veera Parakramabahu, Vijayabahu became the ruler of the country.

Vijayaba Kollaya (Vijayaba Raid) - Rajavaliya Account: (Not mentioned in Mahavamsa)

When Vijayabahu was a young man, he and his brother were living with one woman. Two brothers had three sons. Namely Buwanekabahu, Raygam Bandara and Mayadunne. King Vijayabahu wanted to dis-inherit these three sons and give the kingdom to his adopted son Devaraja. Three Princes attacked at night and sacked King Vijayabahu's castle. Next day morning King was dead and elder of the three sons, "Buwanekabahu" became the King.

(Author's Note: Great novel was written by W.A De Silva named "Vijayaba Kollaya" on this incident).

Buwanekabahu VII: (1521 – 1551)

(Author's Note: All what Mahavamsa had to say about this King is that he ascended to the throne. Total of one sentence was used for Buwanekabahu).

(Following account of Buwanekabahu, who made an alliance with Portuguese was developed using Rajavaliya and Portuguese sources).

After the death of King Vijayabahu, Buwanekabahu became the ruler of Kotte, (main kingdom), Raygam Bandara became the ruler of Raygama and Mayadunne became the ruler of Seethawaka. Soon after establishments of three Kingdoms, hostilities started to begin between Buwanekabahu and Mayadunne.

Unable to contain Mayadunne, King Buwanekabahu obtained the support of Portuguese. Combined forces of Buwanekabahu and Portuguese waged war against Mayadunne for many years. To stay in power King Buwanekabahu obtained more and more help from Portuguese. Portuguese demanded tribute and conversion of the people to Christianity. King Buwanekabahu was totally dependant on

Portuguese to stay in power. Mayadunne was constantly trying to oust Buwanekabahu and capture the kingdom of Kotte.

Gold Statue of Prince Dharmapala Was Sent to Portugal:

Prince Dharmapala was the son of King Buwanekabahu's daughter and Vidiya Bandara. King Buwanekabahu made a gold statue of the Prince and sent to the King of Portugal. King of Portugal and King Buwanekabahu came to an alliance where Portuguese would provide protection in return of cinnamon and other spices.

Meeting Between King Buwanekabahu and St. Francis Xavier:

When famous St. Francis Xavier came to Lanka, he met King Buwanekabahu. King Buwanekabahu answered as thus to the Saint's request to convert.

"I understand father that your religion is the only true one. All others have so much errors and is clear to anyone. I know fully well that continuing the path that I follow I can end only in hell. It is true that my father and my ancestors died pagans. But I see that the religion of Buddum contains errors as intolerable as they are incompatible with reason.

I have come to understand that the penitence of the Christians is the true remedy for sins. Though I know the truth Christ, on account of the place which I hold, I am unable to receive Baptism at once, for the least suspicion that they should have of me in this regard would be enough to ruin the whole of my realm. I beg you to patronize cause in front of the Governor of India, that he may come to my assistance more readily and give me 100 soldiers to protect my person, lest my adversaries prevail against me as well as against the prospects of the total conversion of my lieges".

Though the Saint understood and knew well the principal object which the King had in view, he told him very kindly that he was going to Goa whence he hope to return with reinforcements".

Ref: Queyroz – (1617 –1680 AD) - Edited for brevity

King Don Juan Dharmapala: (Puppet King of Kotte)

After the death of King Buwanekabahu, Portuguese raised Don Juan Dharmapala to the throne.

Mayadunne's Claim to Kotte kingdom:

Don Juan Dharmapala was a Catholic, since he converted to Catholicism. On the other hand, King Buwanekabahu never converted or changed his name. A Portuguese named Alfonso Rasquinho, who was working for Mayadunne, informed him that according to the law of Portugal, only a Catholic could be the King of Portugal.

Mayadunne was glad to hear that theory. He made a claim to the kingdom of Kotte. Based on this logic, only a Buddhist can be the King of Kotte and Don Juan Dharmapala's claim to the kingdom should be nullified.

Vidiya Bandara:

Vidiya Bandara was married to the daughter of King Buwanekabahu. His son, Don Juan Dharmapala was the puppet King of Kotte. Vidiya Bandara stood up against the Portuguese, who were pursuing a vicious campaign to destroy the culture of Sinhalese and Buddhism.

Queyroz account of Vidiya Bandara's physique:

"Vidiya was a man of great height, in color inclined to black, eyes exceedingly large and fearful, given to evil, proud, bold and wicked"

Ref: Queyroz – (1617–1680 AD)

Portuguese decided to arrest Vidiya Bandara, since he was not approval of their actions. After obtaining approval from Goa, Portuguese arrested Vidiya Bandara and locked him in an underground cell. Vidiya Bandara's followers built a very long tunnel and rescued him.

Vidiya Bandara Escapes Prison and Joins Mayadunne:

After escaping the Portuguese prison, Vidiya Bandara joined Mayadunne. King Mayadunne proposes his daughter to Vidiya Bandara for marriage. (Vidiya Bandara's first wife was dead at this time). Vidiya Bandara accepted the offer and married Mayadunne's daughter. By, now he had married daughters of two Kings.

Vidiya Bandara Attacks Portuguese:

Vidiya Bandara was a very powerful man with a great following. He gathered an army and started to march towards Kotte. On his way, he destroyed many churches that were erected by Portuguese on previous temple lands. In one occasion, according to Portuguese accounts, he beheaded eighteen Portuguese with his own hands. Further, many converts were also killed by Vidiya Bandara.

Kotte Siege by Vidiya Bandara:

After destroying all defenses, Vidiya Bandara marched to Kotte. There he placed a siege on the city of Kotte. Portuguese were confined to the city of Kotte.

Portuguese Negotiate with Mayadunne:

While the siege was on Kotte by Vidiya Bandara, Portuguese sent messengers to Mayadunne asking for his help. Mayadunne was concerned of rising power of Vidiya Bandara and took the side of the weaker power, that was Portuguese. It was clear to Mayadunne that if Vidiya Bandara was able to crush the Portuguese, he would be the indisputable King of Lanka. Mayadunne for his own selfish reasons decided to support the Portuguese against Vidiya Bandara and sent his teenage son Tikiri Bandara (or Rajasinha Bandara) with an army to help the Portuguese.

Portuguese Compares Tikiri Bandara To Alexander:

"Mayadunne dispatched a goodly army under the banner of one of his sons, a youth of 16 named Rajasinha Banda, who afterwards gave great trouble and whom the Portuguese always called Raju, a man so warlike and valiant that so far as his person was concerned he could be compared to Caesar at the same age, and to Alexander, if he had had the veteran soldiers of Philip. He reached the port of Kaluthara, where he sent a messenger and awaited for reinforcements.

From Colombo there set out 300 picked Portuguese men renowned and so well trained in arms that Raju said of them,

"Lambs of Vidiya will not be able to withstand such lions".

I have not found the reason why another force of Kotte did not accompany them why the Portuguese so often trusted the treacheries of Mayadunne. They soon reached Palanda, where Raju fortified himself with stockades in their fashion.

Antonio Chainho with less concern, he relied less on them than on the Portuguese hearts. After three days Raju was in the opinion that they should attack. The attack started with great volley of artillery and musketry with such shouts and din of drums that it frightened the army, all stopping short at sight of foe and the foremost turning their backs to the great confusion of Raju".

Ref: Queyroz – (1617–1680 AD) - Edited for brevity

In this war, combined forces of Portuguese and Mayadunne were able to defeat Vidiya Bandara. Vidiya Bandara escaped to Dondra.

Vidiya Bandara Was Killed in Jaffna:

Vidiya Bandara fled to various places in the country and finally ended up in Jaffna. The King of Jaffna agreed to give him an army to go back and fight with Portuguese and Mayadunne.

During one of the meetings, there was a misunderstanding and a struggle broke out between Vidiya Bandara's men and men of the Jaffna King. Vidiya Bandara was killed during the fight.

Vidiya Bandara was feared by both Mayadunne and Portuguese. Hearing the death of Vidiya Bandara, Mayadunne had reportedly stated:

"Now Vidiya Bandara is dead, whom I feared, now it only remains to drive our spears into the breasts of Portuguese, the authors of our ruin".

Ref: Queyroz – (1617–1680 AD)

Portuguese Destroy the Model of Dhantha Dhathu:

Vidiya Bandara, who was an avid Buddhist, carried a model of Dhantha Dhathu with him. After his death, this model fell into the hands of the King of Jaffna. Later when King of Jaffna was defeated and killed by the Portuguese, the model was acquired by the Portuguese. During this time it was not known to Portuguese, that the Dhantha Dhathu was a model. King of Burma was ready to provide a huge price for the model of the Dhantha Dhathu. Portuguese officials were ready to barter the Dhantha Dhathu model with the Burmese, but due to the influence of Bishop of Cochin the model was taken to

Goa. There it was crushed to a powder. Then the powder was burnt and ashes were thrown into the ocean. Portuguese thought that they had destroyed the real Dhantha Dhathu. Later it was revealed that it was a model of the Dhantha Dhathu.

Queyroz Account of Destruction of Dhantha Dhathu:

“Among the spoil of the city, was found the tooth of Buddhun which on historians said by a manifest error was that of a monkey and which was one of the sacred objects of worship in the heathendom of south and Tartary as we said in the first book which Vidiya Bandara carried away from the city of Cota and when they informed Constatino De Braganza of it, and those who knew best about it assured him that the exchange for it by King of Pegu (Burma) would think little of offering his greatest treasure and that it would be the same in Siam, Tartary, China and Japan. The Bishop of Cochin D. Jorge Temudo was opposed to this and was of opinion that it should be burnt and though the piety of that prince helped by the scruples (sense of right and wrong) which the religious infused into him was inclined to do. He heard constant complains from the fathers of the St. Francis that it was no good to the expedition because the demon was in that little bone. What was determined about this tooth was given to the ambassadors of King of Pegu and how it was reduced to ashes. Leaving aside Theological points it was certainly a deed worth of a highborn and Catholic prince”.

Ref: Queyroz – (1617 –1680 AD) - Edited for brevity

Portuguese Attacks Seethawaka:

Portuguese with the puppet King Don Juan Dharmapala in the throne attacked Seethawaka and destroyed the city.

Portuguese Account:

“Portuguese and Chingala army setout to Seethawaka from Kotte, viceroy leading nearly 3,000 Portuguese and King Don Juan leading 4,000 Chingalas. They entered the city unopposed and the viceroy lodged in the palace of Mayadunne and King Don Juan near the Pagode.

The city was sacked and they found much prize therein. Viceroy ordered the palace of the King to be dug, but did not find the treasure.

In the large pagode, he found many idols of gold and silver, bells, scones, basons, some jewels with precious stones which he did not share as promised”

Ref: Queyroz – (1617 –1680 AD) - Edited for brevity

Portuguese Raze the Kelani Rajamaha Vihara:

“Afterwards coming to know that in the ruins of Kelani, lodgings were prepared for Wikramasinghe Mudali, Captain of Raju, he (Portuguese Captain) went in search of him with 400 Portuguese and 600 lascarines, but not finding him, he burnt the encampment and destroyed a temple of great pilgrimage among the natives. While he was engaged in this

without sparing the buildings and destroying that city altogether, ordering Pagodes (Dagabas) to be razed, the enemy came in clash with us".

Ref: Queyroz – (1617–1680 AD) - Edited for brevity

War Elephants:

"A doughty Chingala named Proyotela Rala, volunteered to retake the stockade, on the instigation of the moors who facilitated the undertakings, 2000 infantry with 159 cavalry and 25 elephants of war with castles on them and swords in their trunks and spikes of steel on their tusks and were managed so dexterously that at the first onset some new recruits were obliged to turn back. The others gave them such a volley (artillery) being wounded by it they turned on their own men treading some under their feet and putting all into confusion in such a manner Lupo De Brito pursued them killing and wounding them".

"They make use of elephants trained to war with steel points in their tusks and swords in their trunks, which is a horrible and frightful warfare. When elephants are wounded, they turn on their own men with equal fury".

Ref: Queyroz – (1617–1680 AD)

Sustenance of Portuguese:

"The Captain General had twenty of the best villages in rent for his expenses. Captain Major, Superintendent, Captains of Colombo, Galle and Negambo, and various other high officers had each one or two villages"

The Historic Tragedy of Ceilao, Captain Jaoa Ribeiro (1640 – 1685)

King of Jaffna Sends a Force to Help Mayadunne Fight Portuguese:

Xagua Raja of Jaffna sent a force to help Mayadunne fight Portuguese.

Conversion to Christianity:

Conversion of people to Christianity was important to Portuguese as conquering the country. Portuguese conducted a relentless policy of conversion. Some were converted under a bayonet while others were given money to be converted.

"In features Chingalas were no way different than Spaniards. They are greedy of money and this makes them treacherous and ready to acknowledge Christianity, but they return to their own religion with the same ease and whenever our men had to withdraw to the city, they hasten to worship their images"

The Historic Tragedy of Ceilao, Captain Jaoa Ribeiro (1640 – 1685) – Edited for brevity.

~KING SEETHAWAKA RAJASIHA~ (1554 AD – 1593 AD)

Back to Mahavamsa:

After killing Mayadunne, his son Rajasiha came to power. He won battles here and there. One day he asked a Mahathera how he could undo the crime of killing his own father. Mahathera answered that it is not possible to undo parricide. King then asked Siva followers whether he could undo patricide. They told him that it is possible. King Rajasiha had ash smeared on his body and became a follower of Siva.

Then he started to kill bhikkus. He burnt many books and destroyed many Viharas.

(Author's Note: Mahavamsa account of Rajasiha killing his father is considered to be a fabrication by Mahavamsa authors).

Samanthakuta was Given to Siva Religion:

King chased away the bhikkus who were protecting Samanthakuta (Sree Padha Mountain) and gave it to the religion of Siva. This way, foolish King acquired many sins. Many bhikkus left Buddhism to save their lives.

Death of King Rajasiha:

After committing many crimes, King bowed to Mara. (Prince of death).

Portuguese Sources on Seethawaka Rajasiha:

(Author's Note: Mahavamsa has nothing else to say of this criminal King who completely destroyed the Mahasangha. Yet, his time period was full of mighty events. I have compiled the following, using Rajavaliya, Queyroz and Jao Rebeiro.

Geiger says the following on Mahavamsa authors of this era –

"We never find any information which is more accurate or more detailed than what we learn from Portuguese or Dutch records. We only see with a mixture of amazement and compassion how Sinhalese eyes looked at those events which initiated the break down of their old and glorious kingdom"

Wilhelm Geiger,

"The Trustworthiness of Mahavamsa", The Indian Historical Quarterly, Vol VI, No. 2, 1930.06.

King Rajasiha ruled from Seethawaka (present Avissawella). Some scholars have doubted the Mahavamsa accusation of parricide by King Rajasiha, including Geiger and Codrington.

Battle at Mulleriyawa: (Rajavaliya Account) (1561 AD):

Kotte and Colombo was ruled by Portuguese with the puppet King Don Juan Dharmapala on the throne. Kandy and Jaffna had their own Kingdoms. (Don Juan Dharmapala was never mentioned in Mahavamsa).

Hearing the death of King Mayadunne, Portuguese made the decision to attack Seethawaka. Seethawaka Rajasinha sent one of his battle tested generals, Wikramasinghe Mudali to the front. Wikramasinghe Mudali's army met the Portuguese at Mulleriyawa. Portuguese opened fire with their muskets and killed many men belonging to Wikramasinghe Mudali.

While Portuguese celebrated the victory at Mulleriyawa, Sinhala army having been completely routed retreated to Denipitiya. Hearing the defeat at Mulleriyawa, King Rajasinha came out to Denipitiya and met Wikramasinghe Mudali. There he planned the next attack on Portuguese.

Rajavaliya account on the Mulleriyawa battle is given below: (Ref: Translation by B. Gunasekara)

"Rajasinha had elephants to fight on left and right wings. Summoning to him Arachchis of Aturigiri Korale, Hewagam Korale and Koratota Korale and bringing up the Hokandara fighting men and adding 1,000 shield bearers trained in fencing school, he sent them to charge and cut down the enemy in the rear. Rajasinha himself went to make a frontal attack on the Portuguese army drawn up in the open field of Mulleriyawa. The force sent to charge the rear joined the fight.

King Rajasinha mounted on a horse, kept his main force from yielding ground, leading it into the thick of the Portuguese. Shield bearers, elephants and horses mingled together prevented the Portuguese from re-loading their muskets. (guns).

King Rajasinha mounted on his horse, galloped throughout the host and urged on the fight. The battle was like a show of fireworks and the smoke from the discharges resembled the mist in early Durutha (month).

Blood flowed like water on the field of Mulleriyawa. (Sinhelese Phrase: Mulleriya Wele Wathura Leyata Harawuna). The Portuguese were attacked in such wise that no chance was left them of retiring one foot. There fell of the Portuguese army, 1,600 besides several of the Kotte men and officers".

(Author's Note: Here the strategy had been to wait till Portuguese fire their guns and then attack before they could re-load).

After the loss at Mulleriyawa, Portuguese knew Rajasinha's next target would be Kotte. They fortified Kotte for the next major battle. As expected, Rajasiha attacked Kotte and overran the Kotte garrison.

Rajasiha's Siege on Kotte (1563)

Suppressing all Portuguese resistance Rajasiha reached Kotte. Portuguese were confined to the Kotte fort. Rajasiha put a siege on the Kotte fort. He ordered neither men nor beasts would come out or go into the fort. Which was a strict order and any violators were met with automatic death.

Queyroz Account of 1563 Siege:

"Trying to carry Perea Cota, Raju sent across many war elephants at the place where the lake is shallow. They attacked the place with all fury but by thrown into confusion by fire bombs, they turned back at a time when many of the enemy attacked relying on the corporation of beasts, but it turned out otherwise, for turning furiously they tore them to pieces. Clouds like a sun the most holy virgin for they affirmed that a woman had put them to flight and the Portuguese confesses that they felt double their strength. Nono Pereyra ordered a hermitage to be erected under the invocation of our lady of victory"

Ref: Queyroz – (1617–1680 AD) Edited for brevity

Rajasiha Comes Again (1563):

Seethawaka Rajasinha who was a man with great courage came back with another attack.

"Such disastrous results did not disillusion the enemy. He soon returned against Perea Cota for the third time with the same array of elephants with castles which came upto the level of the walls and they succeeded getting men within. These men being numerous and the usual garrison small they captured some pieces and our troops were on the point of surrendering. Here a raw soldier named Dionico Franco struggling hand to hand with a robust Chingalaz and realizing that he was the weaker and seeing that the pagan was escaping him to make up by courage for the lack of strength threw himself with him from the wall and both died from the fall. The others labored to force open the gates with elephants but Nono Pereyra who by this time had 40 soldiers with various instruments of fire drove them back. Mayadunne sent more reinforcements, 200 elephants and soldiers sent by Xagua Raja of Jaffna".

Ref: Queyroz – (1617–1680 AD)

New reinforcements arrived from Goa and Rajasinha raised the siege and left.

Second Siege of Kotte by Rajasiha: (1564 AD)

Just one year later King Rajasiha was able to contain Portuguese into Kotte fort again.

Rajasinha Hurt:

"Raju sought a different camp as he came off wounded in the battle because contrary to the custom of these Kings, he professed to be a Captain and soldier at the same time, which was the reason for the reputation he had earned and for the love which his father had towards him although he was not a legitimate son".

Ref: Queyroz – (1617–1680 AD)

Kotte Captured by Rajasinha:

Sometime between 1563 and 1579 Rajasinha captured Kotte. Now Portuguese were isolated to Colombo.

Siege on Colombo: (1579 AD to 1580 AD)

"Raju fell upon Colombo On 27th April 1579, Raju brought 25,000 men, 10,000 firelockmen, 600 foot musketeers, and the rest with various other arms besides 15,000 pioneers, which made 40,000 men, 300 war elephants, 4 basilikas beside other type of artillery and ammunitions and warlike stores, with which he reached the banks of Kalani river.

Ref: Queyroz – (1617–1680 AD) – Edited for brevity

Siege went on for more than a year. Portuguese and Sinhalese who were supporting the Portuguese, came out of the fort and attacked Rajasiha's force. In one occasion they were able to capture the tent Rajasiha himself used to sleep. King had fled the tent by the time Portuguese arrived.

Rajasiha Stops The Siege on Colombo and Attacks Kandy (1582):

"Raju turned his arms against the kingdom of Candea and leaving the other frontiers supplied with necessities. In the following year of 1582, he encamped 30,000 men near the hills of Balane. There, the King of Candea, Karaliyaddhe Bandara gave him battle with 60,000 men, mostly bowmen. Though these hill men were more valiant yet in those days they were less experienced, because they had less often proved their hand with the Portuguese.

After many deaths on both sides Candiot's retired almost routed. Raju then continued with many victories and ended by subjecting that kingdom".

Ref: Queyroz – (1617–1680 AD) - Edited for brevity

Kingdom of Kandy Falls to Rajasiha: (1582 AD)

Now Rajasiha is the real monarch of the whole country except for Colombo, which was under Portuguese.

Why did Rajasiha went to Kandy when he was so close to eliminating Portuguese from the country? Geiger believes there was a plot by Mahatheras in Kandy against Rajasiha. When it was revealed, King Rajasiha became a Siva worshipper and turned against Buddhism. Then he came to Kandy as a devil and beheaded all bhikkus he could get hold of. Hearing the massacre of bhikkus by the King many bhikkus left the order. Few years later, there were no Buddhist monks in the whole country!. Queyroz, says that Rajasinha went to Kandy since King of Kandy gave his daughter to Don Juan Dharmapala in marriage refusing her to Rajasinha.

According to the tradition, Rajasiha buried many bhikkus to their heads and trampled them using elephants. Hence King Rajasiha was the only King in history who was able to completely destroy the bhikku community. Mahavamsa gives a different theory for massacre of bhikkus. According to Mahavamsa, Rajasiha killed his father Mayadunne and bhikkus told him that there was no way to undo what he did. Aritta Keewendu, a Siva Brahmin told the King that his crime could be undone through Yagas. King Rajasiha became a Siva follower and started the massacre of bhikkus. No Portuguese account indicates Rajasiha killing Mayadunne.

Rajasiha's Last Siege on Colombo (1587): (Queyroz)

"After capturing Kandy, Rajasiha came with another force to Colombo. This time 61,000 men at arms, divided among 187 captains, and immense crowd of workmen, as he was now the lord of almost the whole island, 10,000 firelocks, 1,600 field musketeers, (musket is a type of gun), 120 war elephants, 2,080 pack aleas, 40,000 oxen to carry provisions, 150 pieces of artillery, some of the caliber 30 and 44 ammunition, military stores for weapons of war. And finally this force encamped within sight of Colombo on the 29th May, 1587, in such good order in that this matter the best Captain in the world could not have surpassed him. Let Europeans know that these oriental people are not barbarians, except their religion"

Ref: Queyroz – (1617 –1680 AD) - Edited for brevity

Rajasiha's Message to Portuguese:

During the siege, King Rajasiha sent a message to Portuguese. "Surrender or die". Portuguese refused to surrender. During this siege food was so scarce inside the Colombo fort, people start to eat dogs and other animals.

"Colombo Fort driven by famine which had reduced them to eat horses, elephants, dogs, rats, bats, snakes, floor of wild Palmyra and the contagion increasing with it, the people in a body sought out the Lieutenant and in harsh words they proposed to him either surrender or seek a remedy"

Ref: Queyroz – (1617 –1680 AD) - Edited for brevity

Ditch to Drain Water in the Lake: (Queyroz Account)

"After fortifying himself, Raju reopened the ditch which he had once dug, and dug another fresh very deep and wide, 200 fathoms in length, where by he drained the whole lake and was able easily to bring the approaches within four paces of the wall, and he was so well entrenched with gabions, rubble, stakes, revetments, fortlets and trenches that our artillery did little damage and approaching the bastion of S. Sebastio, he laid mines to it.

The batteries with large and small shot never ceased, but kept the praca in constant showers of fire and they replied from the fortalice with equal fury, so that men could not see each other owing to the smoke, or hear each other owing to the noise. Raju continued his bombardments and alarms and our men their assaults from which they always returned victorious and once with a war elephant. Thome de Souza, Captain major of the sea sailed out with 120 soldiers in four foists burnt many laden vessels took captives and the Pagoda (temple) of Dondra

Confident in the forces he led, Raju assaulted the city four times with all his might approaching it with mantlets and applying ladders to the walls. On the 4th of August, 1587 at the drowsy watch they attacked with such great determination that they succeeded in planting banners on the bastion of S. Miguel. Captain Jao Corea hurried with the men of his guard and such was the firing on both sides, that the night became bright day, and our men became the masters of the bastion with great loss to the enemy.

At the first encounter many were killed on both sides, the siege went on till 18th February 1588 on which day Manoel Coutinho arrived with a powerful fleet of galleys which had great cavaliers and was determined to attack the enemy trenches. Raju was informed of everything and at the drowsy watch of 21st February 1588 he raised the siege and burnt his encampments and left."

Ref: Queyroz – (1617 –1680 AD) - Edited for brevity

Rebellion in Kandy Against Rajasiha:

Veerasundhara Bandara (Father of Konappu Bandara or later King Vimaladharma Suriya) raised a rebellion against Rajasiha. King Rajasiha sent messengers to Veerasundara Bandara promising him Valagama. Veerasundara Bandara came to meet Rajasiha. On his way, a pit was dug and covered with leaves. Veerasundara Bandara fell in the pit and died. Rajasiha kept his promise since Veerasundara Bandara got his Valagama. ("Vala" in Sinhalese means pit). (Rajavaliya)

Konappu Bandara Joins Portuguese:

When Konappu Bandara heard of his father's death on the hands of King Rajasiha, he joined the Portuguese. Portuguese sent him to Goa. There he was given a new name, Don John of Austria.

In Goa, there was a fencing champion named Gajabahu. No one dares to wear his sword in front of him. He would challenge anyone who wears a sword. The Governor of Goa also respected Gajabahu's abilities. Konappu Bandara challenged Gajabahu and killed him. Officers of Goa were extremely satisfied.

Guerilla Warfare by Portuguese:

Portuguese were now completely surrounded by Rajasiha in Colombo. Nevertheless, they were able to travel by ships along the coast and attack Rajasiha's forces. Thousands of Rajasiha's men were captured or killed by Portuguese by conducting such surprise attacks.

Portuguese Sent Konappu Bandara to Kandy:

Portuguese plotted and sent Konappu Bandara with a Portuguese force to Kandy to start a rebellion. As expected Konappu Bandara captured the Kandy kingdom. Then he attacked the Portuguese force who came with him.

Major battle occurred in Gannoruwa between the Portuguese and Konappu Bandara. Portuguese were defeated. Konappu Bandara consecrated as Wimala Dharmasuriya, the King of Kandy.

New King of Kandy – King Wimala Dharmasuriya:

When Konappu Bandara captured power in Kandy, Rajasiha was conducting a siege on the Portuguese. King Rajasiha knew he had to subdue King Wimala Dharmasuriya.

Rajasiha Defeated for the First Time by Konappu Bandara: (1593 AD)

As expected King Rajasiha came with a huge force to attack the Kandy kingdom, which was under Wimala Dharmasuriya. Rajasiha's force was defeated at Balana by Wimala Dharmasuriya. Rajasiha was defeated in battle for the first time in his life.

Rajasiha's speech to his generals (*Rajavaliya account*)

"Since my eleventh year, no King was able to stand before me. But he who had appeared in hill country this time is a favorite of fortune. My merits have run out".

(Author's Note: This battle at Balane was one of the most decisive battles in the 2,000 year history of Buddhism in Lanka. By this time Rajasiha was able to destroy almost all the bhikkus in the country. He had already decapitated many Buddhist monks, burnt many books, destroyed Viharas, killed many lay people who were supportive of Buddhism and was ready to hammer the ultimate death knoll on Buddhism in the country. If Rajasiha were to breakthrough at Balana for the second time and capture Kandy, the Buddhism in Sri Lanka probably would have come to an end since King Rajasiha was only fifty years old at the time).

Rajasiha's Death: (1593 AD)

Rajasiha started to retreat back to Seethawaka after the defeat and stopped at Pethangoda Uyana to rest. At Pethangoda, a bamboo splinter pierced his foot. The poison in the splinter made the King sick. An astrologer named "Dodampe Ganithaya" by magic, made sure that poison would stay in King's body. Rajasiha's generals placed King Rajasiha on a barge and started to transport him to Seethawaka. King died at a place known as "Kukulu Bittharawela" without uttering a single word.

Queyroz account on Rajasiha's death:

"On the death of Raju, whom the whole Ceylon, including Japanapatao and the furthest of the highlands obeyed, there were great revolts as he had no legitimate sons, because he killed the son he had"

Ref: *Queyroz – (1617–1680 AD) - Edited for brevity*

(Author's Note: Here Queyroz accuses Rajasiha for killing his own son, while Mahavamsa accuses Rajasiha for killing his own father. Later the reader would see Robert Knox accuses Rajasiha II of killing his son as well. Did Queyroz mixed up the two Rajasahas?).

Terror inflicted by this King on the society and Buddhism is well portrayed by W. A. De Silva in his celebrated novel "Sunetra".

On the other hand this brutal character of the fifteenth century put breaks on the Portuguese. If Seethawaka Rajasiha had not have appeared during this time period, Portuguese could have captured the whole country and completed conversion and name change of the Sinhalese. As I have mentioned elsewhere almost fifty percent of the Sinhalese do not have Sinhalese names. Seethawaka Rajasiha did serve a purpose in the Lankan history.

Ganegoda Dheviyo:

After the death of King Rajasiha, people named him “Ganegoda Dheviyo” (God of Ganegoda). Geiger believes that people raised King Rajasiha, to a status of a god due to the respect they had for him. It is hard to imagine how people could have any respect for this violent King. It is reported that he would kill four generations of men, women and children for the wrong of one. It is possible that people were so fearful of him even after he was dead. It should be mentioned here that later another brutal man, Rajasiha II was also raised to a level of god by people. He is been called “Rasin Dheviyo”.

Portuguese Capture of Seethawaka:

After the death of King Rajasiha, Portuguese were able to capture Kotte, Seethawaka, Mannar, Hambanthota, Jaffna and most of the low land except the Kandy kingdom. This was the most successful time for the Portuguese.

Queyroz on the success:

“So coveted and so great that its dominion and the propagation of the Portuguese blood there in would ensure the mastery of the East and wherein the Portuguese nation was able to take root that in few years there would be a new Portugal in India”

Ref: Queyroz – (1617 –1680 AD)

~KING WIMALA DHARMASURIYA~ (1590 AD – 1604 AD)

Back to Mahavamsa:

Konappu Bandara, was living in Kolamba during the time of King Rajasiha. He acquainted himself with the Portuguese and went to Goa. While in Goa, Konappu Bandara had a dual with a mighty officer, Gajabahu and killed him.

(Author's Note: For the first time Mahavamsa mentions Colombo. Mahavamsa account of this era is extremely brief).

After arriving, he built an army and became the ruler of the Kandy kingdom under the name Wimala Dharmasuriya and ruled from the famous city, Siriwarddhana.

King built a huge wall around the city and placed guards to protect it from enemy attack.

Construction of Dhaladha Maligawa:

King Wimala Dharmasuriya brought the Dhantha Dhathu from Labujagama Vihara (Today Delgamuwa near Kuruvita) and placed in a two story magnificent building near his royal palace.

Bringing Bhikkus From Rakkanga (Burma):

Since there were no bhikkus in the country at the time, King Wimala Dharmasuriya sent officials to Rakkanga. Group of bhikkus lead by Mahathera Nandhichakka came to the island on the invitation of the King to restore the order of bhikkus in Lanka.

(Author's Note: There were no bhikkus in the country due to the murder spree of bhikkus by Seethawaka Rajasiha)

Establishment of the Bhikku Order:

King Wimala Dharmasuriya constructed a fine building for the occasion and held a great ceremony to admit new young men to the order of the Lord Buddha.

After conducting many meritorious deeds, King Wimaladharma Suriya handed the kingdom to his cousin Senaratne and passed away.

King Wimala Dharmasuriya: (From Portuguese sources)

Mighty events that occurred during King Wimala Dharmasuriya's time were never mentioned in Mahavamsa. Here I have summarized the life of King Wimala Dharmasuriya based on Rajavaliya, Queyroz and Ribeiro.

Konappu Bandara:

Konappu Bandara was his original name. His father, Virasundara Bandara was killed by King Rajasiha. Young Konappu Bandara joined Portuguese, went to Goa, and became a Christian. There he was given a Portuguese name, Don John of Austria.

In Goa, he had a dual with a mighty swordsman, named Gajabahu and killed him. Portuguese sent him to Lanka and asked him to start a rebellion in the hill country, which was under King Seethawaka Rajasiha at the time.

King Wimala Dharmasuriya's Physique:

"He was a fairly tall man, well apportioned, dark in color and long bearded."

Ref: *Queyroz – (1617 –1680 AD)*

Portuguese Plan to Marry Dona Catherina to a Portuguese:

Dona Catherina was the daughter of previous King of Kandy. When Seethawaka Rajasiha captured Kandy, this King joined the Portuguese. His daughter, Dona Catherina (Sinhalese name – Kusumasana Devi) grew up with the Portuguese. The plan was to marry her to a Portuguese named Francisco Silva and claim the kingdom of Kandy.

Rebellion in Kandy:

As asked by Portuguese, Konappu Bandara started the rebellion and but he left out one minor detail from the Portuguese. After wrestling out Kandy from Seethawaka Rajasiha, instead of giving it to the Portuguese, he turned against the Portuguese. The battle between Konappu Bandara and Portuguese at Gannoruwa was won by Konappu Bandara. After this, Portuguese started to call him "Apostate of Candea" or traitor of Kandy.

After defeating Portuguese, Konappu Bandara consecrated as King Wimala Dharmasuriya of Kandy and married Kusumasana Devi. (Dona Catherina).

Portuguese Capture Seethawaka:

Portuguese who were confined to the barracks in Colombo could move freely after the death of Rajasiha. In no time they were able to capture Kotte and Seethawaka. Now they were the masters of low country, while King Wimala Dharmasuriya was the ruler of Kandy.

Arrival of Jeranimo De Azavedu:

During King Wimala Dharmasuriya's time period, Portuguese General Jeranimo De Azavedu arrived. He resorted to cruelties unheard of in the history of Lanka. This general's name, still in the collective memory of the Sinhalese. Unlike Sinhalese Kings who tortured men, Azavedu directed his anger on children.

"And there was a General who, to avenge the mutilations which the Chingalas inflicted on us, forced the mothers to throw their children into mortars (in Sinhalese "Wangedi" or spice grinding bowls) and pound them like spice, without being moved to compassion by the cries and mourning of children at each blow, or pitying the mothers forced to be the terrible executioners of their own children. Then he beheaded the mothers. He ordered the soldiers to take children at the point of the spears and to raise them and as they were mourning and crying, he said, *"Listen well how these crows crow"*. He ordered men to be thrown into river from the bridge of Malvane, so people will see them fall into the mouths of fierce alligators"

Ref: Queyroz – (1617 –1680 AD) - Edited for brevity

Wimala Dharmasuriya Negotiates with Dutch:

Dutch team lead by Admiral Sebald De Weert arrived at Batticloa and was taken to Kandy by King's men. There, King Wimala Dharmasuriya met the Dutch team and got into negotiations. During the negotiations, Dutch Admiral constantly requested the King to come on board of their ship. King was suspicious and put the Dutch admiral to death, along with other Dutch men who were present. It is reported that the Dutch Admiral was drunk and had insulted the King. Portuguese writer Anthonio Martins was reported to be present during the incident. According to him, Dutch admiral made an insulting comment while proposing a toast to the King. (Ref: Winus). The negotiations between the King and the Dutch came to a halt.

Rebellion by Domingos Corea:

Domingos Corea, a Sinhalese Catholic started a rebellion against the Portuguese. He became a Buddhist and changed his name to "Edirimanna Suriya Bandara".

According to Portuguese, Edirimanna Suriya cut noses and hands of Portuguese and some were thrown to elephants. Further according to Portuguese accounts, he burnt churches and houses of Portuguese.

Jeranimo De Azavedu Captures Edirimanna Suriya:

After a major war, Azavedu was able to capture Edirimanna Suriya Bandara. Azavedu tortured him for forty days.

"Here his hands were cutoff. Afterwards his head and his body was quartered and placed in a public place. His head being suspended in alugua, where it remained for few days till the boys played their games with the skull. Domingos Corea fell into the hands of justice, human and divine."

Ref: Queyroz 1617 – 1680 AD

Azavedu Captures the Low Country:

Within few years Azavedu was able to capture the low country. Now he was ready to give a major blow to King Wimala Dharmasuriya. People living in low country were unable to tolerate the cruelties of Azavedu and sent a letter to King Wimala Dharmasuriya asking for his help. King sent an army to fight the Portuguese but was not successful in defeating Azavedu.

Azavedu Attacks Kandy:

Feeling confident, Azavedu attacked Kandy with 1,100 Portuguese and 12,000 Sinhalese.

(Author's Note: I have noticed that Portuguese army was consisted of approximately 8 to 10 Sinhalese for one Portuguese).

Azavedu was able to defeat King Wimala Dharmasuriya's forces and march towards Kandy. Due to heavy artillery fire of Portuguese, many Sinhalese soldiers fled.

King Wimala Dharmasuriya Chants Suthras to Encourage the Fleeing Army:

Hearing the advance of Azavedu, King Wimala Dharmasuriya arrived at the battlefield and gathered his soldiers under a Bo tree. There he chanted a Suthra from Tripitaka to enhance the spirit of the soldiers. Kandian soldiers armed with this newly found high spirit came back to the battlefield to face Azavedu's army. There, a major battle took place and Azavedu was pushed back.

King Wimala Dharmasuriya's Death:

King on his deathbed called upon all the ministers and told them to fight the Portuguese and never let the kingdom fall. He had his brother Senaratne as the successor to the throne.

King's Heart Does Not Burn:

"And his last stroke of death coming upon him, he ended his unhappy life without showing the least remembrance of the Baptism he received, and he went to the eternal flames of hell, to pay for the deaths of many Christians, the sacrileges he committed, the burning of so many churches and the violence with which he got possession of another man's throne.

In the cremation of his body (for even in this he wished to show himself a pagan, so as to take possession of the fire in which he will burn eternally) there happened a wonderful thing, for the flames being fed with some aromatic concoction, everything burnt except that wicked heart which the fire would not touch. Those pagans considered it a marvelous thing saying that the fire had not the strength to consume such an invincible and valiant heart. About this they made many songs.

It is easier to believe that by a divine disposition the earthly fire wished to reserve it entire for the internal flames and the fire of his hatred of the Christian religion was such that the natural fire was not able to prevail over it"

Ref: Queyroz – (1617 –1680 AD) - Edited for brevity

King Wimala Dharmasuriya - Last Great King of Lanka:

King Wimala Dharmasuriya was able to rescue Buddhism from Seethawaka Rajasiha and the Portuguese. If not for this valiant man who came to power during the early part of the sixteenth century, Buddhism and Sinhalese culture probably could have been destroyed permanently by the Portuguese.

Senaratne: (1604 AD – 1635 AD)

After King Wimala Dharmasuriya, his cousin Senaratne ascended to the throne.

Marriage to Dona Katarina:

King Senaratne married Dona Katarina, the widow of King Wimala Dharmasuriya in order to legitimize his throne.

Azavedu Attacks Kandy:

King Wimala Dharmasuriya's death did not go unnoticed. Azavedu attacked Kandy to take advantage of the power vacuum.

King Senaratne Moved to Mahiyangana:

King Senaratne took his pregnant wife Dona Katarina and other valuables and Moved to Mahiyangana. In Mahiyangana, Dona Katarina gave birth to a son named Rajasiha. (He later became the King of Kandy and known as Rajasiha II).

Division of the Kandy kingdom:

At the time of King Senaratne, there were two Princes who were sons of previous King Great Wimala Dharmasuriya. They were Prince Kumarasiha and Prince Vijayapala. King Senaratne had his own son Prince Rajasiha.

King took all three Princes to Dalada Maligawa and divided the kingdom into three. Then he drew a lottery and divided the Kandy kingdom among the three princes. Prince Kumarasiha was given the Uva province and Prince Vijayapala was given the Matale province. The rest was given to his own son Prince Rajasiha.

Reign of Three Princes:

After King Senaratne, three Princes ruled the Kandy kingdom as given to them by King Senaratne.

Battles with Portuguese:

Three Princes constantly battled with the Portuguese forces during their reign.

Major Battle in Badulla (Portuguese Account):

During this time, major battles were raging between Sinhalese forces and the Portuguese. Mahavamsa authors were not interested in these battles and do not provide much information.

Portuguese who tried to subdue the Kandy kingdom for more than 100 years through the western flank decided to attack from the East. In 1630, Portuguese forces under General Constantino Noronha captured and destroyed Badulla. Sinhala forces lead by three Princes eventually prevailed. Portuguese

forces were defeated and General Noronnha was killed. Portuguese campaign to capture Kandy from the eastern theatre failed.

Poisoning of Prince Kumarasiha:

Ruler of the Uva province, Prince Kumarasiha died due to poisoning. After that incident, Prince Vijayapala and Prince Rajasiha fought with each other. During battles that took place between the two, Prince Rajasiha prevailed. Prince Vijayapala left the country.

Atrocities of Portuguese Commander Louis Teyxeyra:

Portuguese sent an army under Louis Teyxeyra to Jaffna. He committed diabolical atrocities in Jaffna. Following are some quotes from Rebeiro and Queyroz.

"The relieves met at the spot and on the day appointed, and without any delay fell on the enemy ego were besieging the place, nor did he fail to offer a fierce resistance in which we lost some of our brave blacks (Sinhalese), but he was finally routed and we cutoff the heads of more than three thousand. We had seven thousand prisoners in our hands. These were natives of our territory who had rendered support to the enemy and as they were subjects of the crown it was not possible to keep them as slaves. They were distributed among officers and soldiers. There was however cases where the same degree of kindness was not shown to them, some were impaled and others hacked open with an axe. Some were hacked in two with axes like trees, the breasts of women were torn off, the wombs of mothers were slit open and the infants they carried in their arms forced within".

Ribeiro, Joao, Historic tragedy of the island of Ceilão, 1685

"The General ordered Louis Teyxeyra to go ahead with 100 Portuguese and lie in ambush at the narrow pass at the forest, and changing the vanguard and rearguard by turs, he pretended great haste in order to bait the enemy who arrived at Sofragu blindly and without order, when Teyxeyra fell upon them in the rear and put them to greater disorder. There upon they were charged by the General with such impetuosity that more than 8000 heads were cut off without the loss of a single Portuguese, though in that march more than 500 lascarines (Sinhalese fighting for the Portuguese) were lost not so much from the rigor of the sword as of the sickness"

Ref: Queyroz: 1617-1680

Author's Note: It is not possible to behead 8,000 fighting men without losing a single Portuguese. Most probably this was a massacre of innocent civilians by Teyxeyra or an exaggeration.

Four Powerful Sinhalese Christians Defect to the kingdom of Kandy:

Four powerful Sinhalese officers in the Portuguese army defected to the kingdom of Kandy with their soldiers. The defection occurred during a war with the Kandians. This defection was considered to be a major blow to the Portuguese power in the country. This was a very important event that ultimately led to the expulsion of Portuguese.

"These four native Mudaliers were all Christians born in Colombo, members of the noblest families in the island and related to the chief Portuguese settlers, all men of wealth who had received higher distinctions whom the General greatly respected and kept by his side. They were in command of the fighting men in our territory and were named Don Alexio, Don Cosmo, Don Balthazar and Don Theodozio. Though they were brought up among us they conspired with the King of Candea (Kandy) and they were the cause of our total ruin, as we shall see; for in the end the blacks are all our enemies"

Ribeiro, Joao, Historic tragedy of the island of Ceilao, 1685.

Don Cosmo's Speech to his Friends: (Queyroz)

Before defection to the Kandy King, Don Cosmo gave a speech to his friends. The speech was reported by Sinhalese Christian Priest Felipe De Botello and was reported by Abbe Le Grand.

"How long shall we live as slaves to these vile Portuguese. Whose harsh servitude you have borne for nearly 125 years without any liberty. We are unable to do anything other than what they permit us. Is it possible that you should be so far removed from reason that though the liberty is the thing of greatest value among mortals, you should be so habituated for slavery as altogether to forget it....."

Ref: Queyroz: 1617-1680

On the other hand, Portuguese Captain General Constantine De Sa Noronha states that he treated them as his own sons. Noronha was killed when four defectors attacked from behind Portuguese lines. Noronha's son (Rodriguez Menezes) who was also present at the battle was captured by Kandians and later released. He wrote a book "The rebellion of Ceylon" describing the event.

Defection of four Mudaliers to King Rajasiha II was a major blow to Portuguese since the defection happened during a battle. Portuguese army was annihilated in that battle.

~KING RAJASIHA II~ (1629 AD –1687 AD)

After subduing Prince Vijayapala, Rajasiha became the sole power of the Kandy kingdom.

Author's Note: Prince Vijayapala Refused to Convert: (Not Mentioned in Mahavamsa):

Prince Vijayapala fled to Colombo seeking Portuguese help. Portuguese forced him to convert to Christianity but he refused to do so. Prince Vijayapala was taken prisoner and sent to Goa by Portuguese. Prince Vijayapala lived rest of his life as a prisoner, never yielding to the Portuguese demand of conversion. Finally, he died in Goa as a prisoner and a Buddhist.

Arrival of Olandas:

King Rajasiha sent dignitaries to meet Orlandas who came to the eastern seashore. At this time Portuguese had a fort in the eastern seashore. (Batticloa fort). King Rajasiha's forces with the help of Orlandas, attacked the Portuguese fort and subdued the Portuguese.

After this time, King Rajasiha as the head of both armies (Sihala and Orlanda) carried on the war against the Portuguese. King's forces destroyed forts of Portuguese, made of massive stonewalls located at various parts of the country.

(Author's Note: Combined forces of King Rajasiha and Dutch captured the Batticloa fort in 1638 and Colombo fort in 1656. This wouldn't have been possible if not for the artillery and sea cover given by the Dutch).

Treaty Between King Rajasiha and Orlandas:

A treaty was signed between King Rajasiha and Orlandas where Orlandas will be able to trade freely and in return Orlandas would provide protection for the coastline.

(Author's Note: The treaty between King Rajasiha and Dutch were signed on 1677. There is a famous Sinhalese saying regarding the treaty between King Rajasiha and the Dutch. "*Inguru Dhee Miris Ganeema*". "*Give ginger and get chilly pepper instead*". This phrase was made since later it was found that Dutch were no different than the Portuguese. King Rajasiha's decision to form an alliance with Dutch to chase away Portuguese was a brilliant decision. Dutch were interested in making money through trade. They were not interested in destroying Buddhism or changing the Sinhalese society. Neither Dutch nor English tried to change the names of Sinhalese or the religion forcefully. One may not find Sarath Vansandents or Sunil Churchills in Sri Lanka today. Similarly, one may not find people belonging to the Dutch Reformed Church or Church of England.

One could see the cultural damage done by the Portuguese by looking at the names of the Sri Lankan Cricket team that went to the 2003 world cup in South Africa.

(S.T Jayasuriya, M.S Atapattu, P.A De Silva, WPUJC Vaas, R.P Arnold, K.C Sangakkara, DPMD Jayawardene, H.P Tillakaratne, KHRK Fernando, WRS De Silva, MKGCP Lakshitha, CRD Fernando, M Muralitharan, PDRL Perera, J Mubarak, MTT Mirando, HAPW Jayawardena).

Cambridge Encyclopedia on Conversion of Ceylon:

"The Sinhalese of the low country adopted and still retain Portuguese surnames like De Silva, De Souza, Fernando and Perera even though they have long since given up the Roman Catholicism which was usually linked with such names".

Ref: *The Cambridge Encyclopedia of India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan and Maldives*.

Diogo Do Couto's Comments on War in Lanka;

"The island of Ceilao, amongst our discoveries proved to be the state what Carthage was to Romans. Little by little she consumed men and artillery to such a great amount, that she alone had used up in her wars more than all our other conquests in the East."

(Ref: *Diogo De Couto (1590) – Translated to English by P.E. Pieris, Ceylon and the Portuguese, Luzac & Co., 1920*).

Queyroz on the Loss of Lanka:

"Of all the great and lamentable losses and veins of the Portuguese state in the East India, greatest and the most painful in the opinion of all well qualified to judge was the loss of the island of Ceylon, because of the fruitful and most rich and every respect happy island which was thereby lost".

Ref: *Queyroz: 1617-1680*

As one could see, Portuguese expedition to Lanka was a failure. At the beginning, they had to spend money, men and ammunition to establish them selves. Then they had to fight with Mayadunne and Vidiya Bandara. During this time period, Portuguese hardly made any profit. After Mayadunne, Seethawaka Rajasinha started his campaign against the Portuguese. During Rajasinha's time, Portuguese were mostly confined to Colombo and heavily dependant on aid from Goa. After the death of Rajasinha, under Azavedu Portuguese captured Seethawaka and large chunk of the lowland area. During this time period, Portuguese were able to make a profit. The party did not last long since wars against Wimala Dharmasuriya started to drain men and money again. Soon after King Wimala Dharmasuriya, Dutch arrived. Dutch and Rajasinha II combined together and chased away the Portuguese.

Historian Codrington on Portuguese:

Famous historian H.W Codrington believes that Portuguese brought diversity to the Sinhalese society. If not for Portuguese, all Sinhalese would be a group of people with one religion. Codrington believes that diversity in religion among the Sinhalese that exist today to be healthy.

King Rajasiha Attacks the Dutch in Seven Koralas:

After the fall of Portuguese, Dutch sent soldiers to the seven Korales. King Rajasiha demanded that Dutch soldiers to be removed from seven Korales. Dutch refused. King sent an army and attacked the Dutch in seven Korales. Many Dutch soldiers were captured and taken to Kandy. After this incident, the relationship between King and the Dutch was strained.

Dutch and Rajasiha at War:

So far Dutch and King Rajasiha were working together against Portuguese. After capture of the Colombo Fort, Rajasiha demanded that Colombo fort to be destroyed. Dutch refused to destroy the Colombo fort.

As a hostile measure, King Rajasiha depopulated the western low country. Basically, he chased away people in the western low country to starve the Dutch. Many Sinhalese families did not have a place to go. Many died from starvation.

Robert Knox: (Not mentioned in Mahavamsa):

Robert Knox was an English sailor who was captured by King Rajasiha II's men. He lived as a prisoner in the kingdom. Since he did not commit any crimes, he was allowed to live a normal life.

Here it should be mentioned that Robert Knox never came face to face with the King. His account of King's personal life was based on what he heard from others.

Robert Knox refused to marry a Sinhalese woman, since his intention was to run away one day. He escaped after twenty years and went back to England. There he wrote a book on his experience on the kingdom of Kandy. Robert Knox's book gives first hand information regarding the life and times of Sinhalese during the time of King Rajasiha II.

According to Robert Knox, King Rajasiha II was an extremely cruel King. Many people were impaled and whole families of his enemies were murdered. Portuguese priest Queyroz states that his predecessor Seethawaka Rajasiha would kill upto four generations of family members for a crime committed by one. Queyroz does not make that accusation on Mayadunne, Buwanekabahu or most hated Wimala Dharmasuriya. Robert Knox draws a picture of murder and mayhem in the kingdom, where one would wonder whether King Rajasiha II was sane.

On the other hand Robert Knox tells us that King provided religious freedom to all. When King's sister died, King had ordered a week of mourning. Dutch subjects in the kingdom ignored King's order and had celebrated Christmas. King had paid no notice to the insult since it was due to a religious event. Here it should be mentioned that King Rajasiha's mother, Dona Katherina grew up among Portuguese as a Christian and his father, Senarathne was a Buddhist monk prior to becoming the King. Rajasiha II was fluent in Portuguese language and their customs.

Rajasiha II – Person (Robert Knox Account)

"He is not tall, but very well set, nor of the clearest color of their complexion, but somewhat of the blackest; great rowling eyes, turning them and looking every way, always moving them; a brisk bold look; great swelling belly; and very lively in his actions; not having much hair upon his head; a large comely beard, with great whiskers, in conclusion, very comely man. He bears his youth well, being between seventy and eighty years of age. On his head he wears a cap with four corners".

"He seems to be naturally disposed to cruelty. He sheds a great deal of blood and gives no reason for it. His cruelty appears both in the tortures and painful deaths he inflicts and the extent of his punishments, for whole families for the miscarriage of one in them".

Then Robert Knox goes on to explain various tortures inflicted by the King on his enemies. It is also possible that Robert Knox exaggerated the crimes committed by the king in order to increase the marketability of his book.

Dutch and Rajasiha: (Robert Knox Account)

"The Dutch knowing his proud spirit make their advantage of it, by flattering him with their ambassadors. Telling him that they are his humble subjects and servants, and it is out of their loyalty to him, that they build forts and keep watches around his country to prevent foreign nations and enemies from coming. And as they are thus employed in his majesties service, so it is for sustenance, which they want.

And thus by flattering him and ascribing to him high and honorable titles, which are things he greatly delights, some times they prevail to have the country (they have invaded) and he to have the honor. Yet at other times, upon better consideration, he will not be flattered, and falls upon them at unawares and does them great damage"

How King Fought Wars: (Robert Knox Account)

"The soldiers of High lands known as Kanda Uda, are dispersed all over the land, so that one scarcely knows each other. The King does not let many neighbors and townsmen in the same company. When the King sends out commanders with their armies, abroad to wars or otherwise, sometimes they see not his face, but he sends out their orders to them by a messenger; sometimes admits them into his presence and gives them their orders with his own mouth but nothing in writing. And when several of the chiefs are sent together upon design, there is not anyone appointed to be the commander or the general over the whole army, but each one is being the chief over his own men".

"And when chiefs need to send a message to the King, they do not send it by consent, but each one send particularly by themselves. And their common custom and practice is to inform what they can one against each other, thinking thereby to obtain more favor and goodwill from the king. By this means nothing can be done or said, King had notice thereof".

"When the armies are sent abroad as he send them very often against the Dutch, it goth very hard with the soldiers, who should carry victuals and pots to carry in addition to swords, pikes, bows and arrows and guns. As for tents, they carry Thalapath leaves, which are very light and convenient along with them".

"Whenever the King sends his armies abroad upon any expedition, the watches beyond them are all secured immediately to prevent any from passing to carry intelligence to the enemy. None can know his intentions or meaning by his actions. Soldiers themselves do not know the design that they are sent upon, until they come there. Soldiers lie and wait at a certain location until further notice or until he send ammunition to them. And perhaps when they have laid there long enough, he sends for them back again. And after this manner oftentimes he catches Hollanders before they be aware, to their great prejudice and damage. He cares not that his great men should be free spirited or valiant. If there be any better than the rest, them to be sure suddenly he cuts off, lest they might do him any mischief".

"If this men do not successfully accomplish the design he sends them upon, to be sure they shall have a lusty piece of work given to them, to take revenge on them for not using their weapons well".

Dascon Love Story: (From Sinhalese Folklore) (Not Mentioned in Mahavamsa)

A French man named Dascon who grew up in the kingdom won the trust of the King Rajasiha. King made him an official of the Kandy court. Dascon and one of the queens fell in love with each other. During a bali festival, a painter was painting a life size image of the beautiful queen. Dascon, seen the painting, asked the painter to place a mole in her lower waist. The painter did as he was told.

When King saw the painting and inquired how the painter knew that there was a mole in her lower waist, painter stated that he was told to do so by the court official Dascon. After questioning the people involved, King found out the love affair between the two and sentenced Dascon to death.

Deeply saddened queen sent love poems to the prison cell of Dascon. She wrote in prose that without enjoying the forest flowers, he went to suck at the must from elephant's cheek and got crushed by the elephant's ear. Dascon in return replied to the queen that it is a pleasure to sacrifice his head for the love of her.

Queen wrote:

Thun Kala Thumula Vanaye mal rasa novindha
Kanthala Gajan Kopulata bingu ronata veda
Kanthala pahara vani nirinduta asuvuna hinda
Pinkala hithanuvani dhan thavenu kumatadha?

Dascon replied:

Vises kamalava rasa pahasa novindama
Dasis duni purana asa dutu pamanatama
Veses numbe amayuru pahasa lath pema
Mahis ekak giya nam numbe namata kima?

Wimala Dharmasuriya II: (1687 AD – 1707 AD)

After the death of King Rajasiha II, his son Wimala Dharmasuriya became the ruler. King Wimala Dharmasuriya wanted to ordain more bhikkus due to lack of bhikkus in the country. King sent invitations to bhikkus in Rakkhanga (South Burma) to come to Lanka to reinstate the Buddha Sasana. Thirty three Burmese bhikkus under the leadership of Thera Santhana arrived. King accepted them with dignity and provided them with all necessities. King had thirty three new bhikkus and one hundred and twenty five novice bhikkus ordained.

(Author's Note: Bhikkus from Burma was previously brought in by King Wimala Dharmasuriya I before. Apparently that was not enough. Ships for the transportation of bhikkus were provided by the Dutch. During this King's time period there were no wars with the Dutch. Compared to Rajasiha II, he was a mild mannered King. This King allowed the Portuguese missionary priest Joseph Vaz to build a church in Kandy).

Arrival of Joseph Vaz: (Not mentioned in Mahavamsa)

After the defeat of Portuguese, Dutch suppressed Roman Catholicism in the coastal areas. Roman Catholic priest Joseph Vaz heard of the sorry state of Catholicism and came to Lanka to revive it. He lived in hiding in Dutch controlled areas as a messenger. Dutch were actively suppressing any Roman Catholic missionary work in the coastal towns.

Indian priest Joseph Vaz decided to move to the Kandy kingdom. A Dutch man tipped the King that a Portuguese spy was about to enter. King arrested Joseph Vaz and brought him to Kandy.

After questioning him, King decided that he was harmless and asked to leave the kingdom and never to return. But later priest Joseph Vaz returned and had a cordial relationship with the King.

King allowed priest Joseph Vaz to build a church in Kandy. This is the very first Roman Catholic Church in a Sinhala controlled area built with the permission of a Sinhala King.

Sri Veera Parakrama Narendrasinha: (1707 AD – 1739)

After the death of King Wimala Dharmasuriya II, his son Sri Veera Parakrama Narendrasinha became the King. King Narendrasinha repaired the decayed Dalada Maligawa.

King Marries a Nayakkar Princess:

King Narendrasinha in order to have better relationship with the South Indian dynasty married a Nayakkar Princess from South India.

Sri Vijaya Rajasiha: (1739 AD – 1749 AD)

After the death of King Veera Parakrama Narendrasinha, his Mahesi's brother became the King.

(Author's Note: As one could see King Veera Parakrama Narendrasinha's Mahesi was from Nayakkar race of South India. Hence her brother also a Nayakkar from South India. Technically, King Veera Parakrama Narendrasinha is the last Sihala King of the country).

Sree Vijaya Rajasiha was a pious King and a devout Buddhist who venerated the word of the enlightened Buddha. He paid homage to the Dhantha Dhatu every day. He conducted many meritorious deeds. He discarded the Hindu faith and became a Buddhist. King brought a Princess from South India and made her his Mahesi. His Mahesi also discarded Hinduism and became a Buddhist.

Re-introduction of the Bhikku Order:

When King Sri Vijaya Rajasiha found out that the order of Bhikkus in the kingdom was in decline and he decided rejuvenate the Buddhist Mahasangha. King was informed by Orlandas that pure Buddhism is in existence in Rakkanga (Burma) and Saminda. (Siam). King was joyful, sent a delegation to Siam, and invited the Siam Bhikkus to the country to ordain more Lankan bhikkus. Ships for the journey was provided by the Orlandas.

(Author's Note) Valivita Sri Saranankara Mahathera:

New bhikku order was established thanks to the hard labor of Valivita Sri Saranankara Mahathera. This new order is today known as "Siam Nikaya" and admits people only from one caste. Ambagahapitiye Gnawimalatissa Thera was rejected since he belongs to Salagama caste. He went to Burma, ordained, came to Sri Lanka, and started the Amarapura Nikaya in 1803. Unfortunately this group also excludes people based on their castes. In 1863, Gnabivamsa Dhammasenapati thera went to Burma, ordained himself, and started the Ramanna Nikaya. This Nikaya accepts people from all castes true to the spirit of the word of Buddha. Discriminatory practices instituted by Sangharaja Valivita Saranankara exist even today and some Sinhalese Buddhists are reacting to this discrimination, by converting to Christianity).

Suppression of Catholicism by King Sree Vijaya Rajasiha: (Back to Mahavamsa)

At the time of King Sree Vijaya Rajasiha, there were Parangis living in the Kandy kingdom. They were cunning and giving gifts to people to convert to their faith. When King Sree Vijaya Rajasiha

heard of this, he became very angry. King destroyed the houses of Parangi and chased them away from the kingdom.

(Author's Note: When Dutch got hold of the coastline of the country, Portuguese moved to the Kandy kingdom for protection. They were tolerated by the Sinhala Kings. There was no record of suppression of Catholicism or the Portuguese settlers in the kingdom until the time of King Sree Vijayarajasiha. Unfortunately, the Portuguese who were banished from the kingdom had no place to go since Dutch were also suppressing Roman Catholicism in the coastal towns. Dutch belong to a Protestant denomination, known as Dutch Reformed Church).

Gajaman Nona (Famous Poet): (Not in Mahavamsa)

Gajaman Nona was a famous poet who lived during the time of King Sree Vijayarajasiha. There was no mention of her in the Mahavamsa. According to a Dutch document found in Bambalapitya, Milagiriya church, she was known as Dona Isabella Korenalia Perumal. Poem exchanges she had with Elapatha Mudali got the attention of the public due to their loveliness. Her most famous poems were written on Nugapitiya Bo Tree.

Kitti Sree Rajasiha: (1747 AD – 1781 AD)

After the death of Sree Vijaya Rajasiha, his brother in law (His Mahesi's brother) Nayakkar Vanshika Kitti Sree Rajasiha came to power. (His Mahesi and her brother were Nayakkars from South India). King Kitti Sree Rajasiha was a devout Buddhist as well. He provided all necessities to Mahasangha. King had Buddhist sutras inscribed in golden leaves.

War With Orlandas:

Orlandas were given the task of protecting the country from enemies by King Rajasiha II. Orlandas brought many gifts to King every year. King heard that Orlandas were ill-treating the people living along the coastline. King dispatched an army and created a rebellion inside Orlanda controlled area. Orlandas as a reprisal attacked the Kandy kingdom. When finally Orlandas reached Kandy, King left the city with Dhantha Dhatu. Due to continuous attacks by the Sinhala forces Orlandas decided to give up Kandy. They went back to Colombo with heavy losses. King who left the city came back.

(Author's Note: The deal between Dutch and the King was breached. King felt that he is not getting enough money from the Cinnamon and elephant trade. King sent an army to disrupt the activities inside Dutch controlled areas. Dutch reacted by mounting an attack on the Kandy kingdom. After two years of fighting in 1765, Dutch garrison lead by Van Eak captured the Kandy town. Further Dutch were able to capture the "Dhantha Dhatu Karanduwa", the basket where Dhantha Dhatu is placed. Dutch were not able to get the Dhantha Dhatu.

Due to pressure from the Sinhalese forces Dutch retreated to Colombo with heavy losses. Later Dutch returned the Karanduwa to the King.

King Kitti Sree Rajasiha met with the English ambassador Pybus in 1766 for negotiations. These negotiations did not lead to any pact).

After returning to the city, King organized a Perahara (procession) to place the Dhantha Dhathu in the Dhalada Maligawa. King held the Dhantha Dhatu on his head and went in the procession. People followed the King chanting “Sadhu..Sadhu”.

Orlandas, thinking it is of no profit to them fighting with the Sinhala kingdom, reconciled with the King and returned the “Karanduwa” carried away by a fool.

Sri Padha Given Back to Buddhist Monks:

Wicked King Seethawaka Rajasiha, took the Sri Padha from the Buddhists and gave it to Hindus. King Kitti Sree Rajasiha took it back from Hindus and gave it to Bhikkus.

(Author’s Note: Seethawaka Rajasiha, a Sinhalese who became a Hindu, completely destroyed the bhikku community and provided the ownership of Sri Padha to Hindu priests. Now, Kitti Sree Rajasinha, a Tamil, took it from Hindu priests and gave it back to bhikkus).

Rajadhi Rajasiha: (1781 AD – 1798 AD)

After the death of King, Kitti Sree Rajasiha, his younger brother Rajadhi Rajasiha came to the throne. King Rajadhi Rajasiha was a devout Buddhist who is well versed in Pali and Sanskrit. He wrote poems in Sinhalese tongue.

King, understanding the importance of Katina pooja, conducted many of them.

After the death of King Rajadhi Rajasiha, his sister’s son Sri Wikrama Rajasiha became the King.

Sri Wikrama Rajasiha: (Last King of Sri Lanka) (1798 – 1815)

King Sri Wikrama Rajasinha was a pious King who conducted many meritorious acts. He held the procession to the Dhantha Dhatu as scheduled. But unfortunately due to association of impious people, King changed and destroyed his councilors like a devil. He impaled many people who were against him. Due to these acts of violence by the King, people got together with the residents of Colombo, Ingris, and rebelled against him.

Ingris took the King to India as a prisoner and captured the whole kingdom.



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Queyroz’s Sources as stated by S.G Perera:

Joao De Barros (1496-1570) - This is the earliest Portuguese source available.

Diego De Couto (1542-1616) – De Couto was present when Mahavamsa was recited to a Sinhalese prince by an interpreter from Pali to Sinhalese. De Couto is been credited of providing a great account of India and Lanka.

Rodriguez Menezes – Son of Captain General Constantine De Sa Noronha, who was killed during the defection of four Sinhalese Christians to the Kandy kingdom. Menezes was captured by Kandians and later released.

Bento De Silva – Portuguese soldier under Azavedu.

Manoel Faria Souza (1581-1649) – Asia Portuguese

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Appendix

Dimensions of Large Stupas:

Abhayagiri (100 BC) - Height = 245 ft; Circumference = 1,021 ft; Diameter = 325 ft

Jethavana Vihara (275 AD) - Height = 232 ft; Circumference = 974 ft;
Diameter = 310 ft

Ruwanvali Saaya (150 BC) - Height = 198 ft; Circumference = 929 ft
Diameter = 296 ft

Dhamila Maha Saaya (1,200 AD) (unfinished) - Circumference = 1,950 ft

Lohapasada (Lowa Maha Paaya) (150 BC) – Nine story building of King Dutugamunu
Dimensions = 232 ft x 232 ft (1,600 stone columns still remains)

Dimensions of Ancient Reservoirs:

Panda Wewa (World's First Reservoir) – (450 BC) (King Panduwas Dev)

Water surface area – 1,360 acres

Height and length of embankment – 22 ft and 8,400 ft

Abhaya Wewa – (400 BC) (King Pandukabhaya)

Water surface area – 360 acres

Height and length of embankment – 22 ft and 5,910 ft

Tissa Wewa – (300 BC) (King Devanam Piya Tissa)

Water surface area – 460 acres

Nuwara wewa – (100 BC) (King Walagambahu)

Water surface area – 3,180 acres

Minneriya Wewa – (250 AD) (King Mahasen)

Water surface area – 4,670 acres

Circumference – 21 miles

Embankment – 50 ft high with a length of 6,200 ft

Padawiya – (250 AD) (King Mahasen)

Embankment – 70 ft high with a base of 180 ft and a length of 11 miles

Mahadaragala Wewa– (250 AD) (King Mahasen)

Water surface area – 2,015 acres

Embankment – 36 ft high 5,550 ft long

Kala Wewa – (450 AD) (King Dhatusena)

Water surface area – 10 sq. miles

Circumference – 40 miles

Embankment – 60 to 80 ft high with a base of 200 ft and a length of 3 miles

Status of Modern Sri Lanka:

75% of the public is considered to be Buddhists.

Religious Freedom for Other Religions in Sri Lanka:

"The Constitution accords Buddhism the "foremost place," but it is not recognized as the state religion. The Constitution also provides for the right of members of other faiths to practice their religion freely, and the Government generally respects this right in practice".

US State Department Report, 2002

Government: Sri Lanka has been a democratic country for more than a half century. Only handful of countries in the world has been able to maintain democracy for more than half a century.

Technology: Technology in Sri Lanka is advancing at a very slow rate. While many global technological and IT firms have moved to India and China, none has come to Sri Lanka in a major way. Lack of computer knowledge among the public is seen as the main reason.

Education: Thanks to free education instituted by W. Kannangara, Sri Lankan population have a higher education level compared to many developing countries. Preservation of democracy in Sri Lanka for more than fifty years can be ascribed to free education.

Computer Education: Computer science is not taught in schools in a meaningful way. Unregulated institutions across the country provide very basic computer courses for a fee. There are no immediate plans to include computer science into the school curriculum.

Threats to Buddhism:

- a. LTTE (Liberation Tigers of Tamil Eelam) has been waging a war for more than twenty years demanding a separate state. Recently they have come to the negotiating table. It is clear LTTE is not willing to operate in a democratic framework. LTTE tried to destroy Dhantha Dhathu and Sri Maha Bodhi Tree. Many law abiding Tamils do not condone the activities of LTTE.
- b. JVP – (Marxist party) - Tried twice to topple elected Governments. Currently JVP has been conducting politics within the framework of democracy. Buddhism in southern coastal region has deteriorated due to their activities.